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EDITORIALS & COMMENTS

Witnesses

BEFORE leaving the recent General Convention to take its place in history, some final considerations may be useful.

If the vast expense and the great amount of time involved were to be considered simply as the cost of making various changes, mostly of little moment, in the Prayer Book, the Constitution, and the Canons, and in other routine work, the expenditure would amount almost to a crime. These details are scarcely more than the incidentals of a service that cannot be measured in dollars nor in days.

"Ye shall be witnesses unto Me," had been the final promise of our Lord to the little company of the apostles. The promise was personal to each of them but it was also corporate. The witness of an individual must die with him; the witness of a continuing body passes on through time and is co-extensive with the life of the body. The Church, alone among institutions, has the promise of permanence to the end.

Every Christian man is a witness. His life reveals to mankind what the Christian religion has made of him, be that much or little. The pitifulness of the report of Japanese observers to their government some years ago that Christianity was a good religion on paper but that it was not practised by its adherents in America and England was the *witness* that was borne by the rank and file of so-called Christian people. It showed unerringly how far we have fallen short of attaining to the measure of the stature of the fulness of Christ. We never shall attain that goal in this life. The purification of the waiting world beyond death, following after the preliminary life of probation on earth, is a necessary factor in attaining to that "stature," which St. Paul describes as a "full-grown man." This the Japanese observers did not take into consideration. Notwithstanding that limitation, it is still true that the combined witnessing of the so-called Christian world, which the observers saw, was one that did not measure up to the ideals of the Christian religion. The rank and file of nominal Christians, in their homes, in their business, in their family life, in their amusements, in their politics, in their treatment of social problems, in their attitude toward one another, in their international relationships, *witnessed* to an inadequate acceptance on their part of a religion that is only adequate when it is practised in its entirety.

NO Church gathering, with its distinctive witness, can ever take the place of the individual witness of individual lives. Christianity is neither a one-day-in-the-week religion nor a religion of conventions, of debates, of legislation attempted or accomplished.

Notwithstanding that, a corporate gathering of a great section of the Church Catholic *witnesses* to Christ in a degree that individuals cannot. The witness that the General Convention both offered to Him and showed to the world is the summary of what it did and tried to do; of what its members were and tried to be.

General Convention witnessed to Christ and to the world—for the witnessing is always of this twofold character—when, in advance of any formal meeting, its members gathered at the altar to make their corporate communion while pleading for God's blessing upon their deliberations; when they testified publicly, before great throngs of people gathered in Audubon Park, to the reality of the religion which they professed; when in discomfort by reason of physical conditions, they kept continuously at a work that was often trying, frequently routine, and generally tiresome; when great men were willing to give their time humbly in doing little things as well as great; when, in the discussions of grave subjects, men kept their tempers, tried not to act as partisans, put themselves in one another's places, and tried to act for the good of the whole Church.

They witnessed to Christ and to the world when they sought with scrupulous care to frame for the devotions of this and the next generation at least, such fitting prayers as should best carry the aspirations of millions of people to the Throne of Grace; and the devotional attitude of hundreds of thousands yet unborn will be colored by the particular witnessing of this Convention.

They witnessed to Christ and to the world when they made more definite the petitions for souls departed in the Lord, witnessing that the communion of saints, here and above, is knit together in mutual prayer, mutual fellowship, and mutual love.

They witnessed to Christ and to the world their belief in the effectual, fervent prayer for recovery of the sick, with the sacramental anointing; yet not as though these were mechanical demands forced upon an un-

willing God, but rather as expressions of belief in His overruling power to heal.

They witnessed to Christ and to the world their willingness to set aside unnecessarily precise definitions on mooted questions of four centuries ago, in order to set the whole Christian world the example of dropping divisive standards, drawn in days of passion, and consolidating their thought upon the Apostles' and the Nicene Creeds as being the sufficient statements of the Christian faith; for when General Convention took, almost unanimously, the first step toward dropping the Thirty-nine Articles from the Prayer Book, it was, we believe, the *first time that one of the major communions of Christendom has acted in regard to its own standards in the interest of unity*, rather than suggest what other communions should do. This Church has now done something far beyond what she did in promulgating the Quadrilateral or in inviting a World Conference; she has begun to reform *herself* in the interest of unity, and so has set a practical example to the world, instead of merely writing another exhortation.

And in many other ways: in resolutions indorsing the Permanent World Court, in opposing war as a solution of disputes between nations, in promoting Christian education, in endorsing a huge budget for the maintenance of missionary, educational, and social service work, in effectively coöperating with other Christian bodies in activities that deserve our full sympathy and demand our support, in seeking the better protection of family and home life—in short, in many and almost countless details of the deliberations and activities of the Convention, there was a continuous witness to Almighty God and to the world that the Church, which is the Body of Christ, is effectively carrying on the work of the Incarnation which has been committed to it.

A DIFFERENT degree of witnessing was borne by the Catholic Congress, which was held last week in New Haven.

Its witnessing was on the spiritual and intellectual side alone. It could witness to some things that the whole Church cannot as yet do unitedly; yet we are confident that its witness was not to partisanship but rather, for the most part, to a leadership that shall guide the Church in the next generation.

There are two things that the whole Church ought to realize in connection with this special witnessing of Catholic Churchmen.

First, they realize that they are not infallible and they are singularly free from the domination of any particular leader. Indeed we doubt whether any great movement hitherto in history has been so devoid of accepted leaders whose voice was law to their followers, as is the Catholic movement. Who was the accepted leader of that large company of devoted Churchmen who comprised the congress? There could be but one answer: there was none.

There were those who had been chosen to present certain subjects, of which they had made themselves students, and who did so thoughtfully and effectively. But the only authority that attached to any of those papers was the authority of scholarship and specialized study. Not a listener would dream that in order to be a recognized Catholic he was bound by the opinions of the chosen speakers. In details there were, no doubt, as many differences among individuals at New Haven as there were in New Orleans, but in fundamental perspective there was an entire unity. These men look to the entire history of the Catholic Church in all lands and in all the Christian centuries as embodying the

collective experience of the Catholic Church, and will not limit their sympathies to particular centuries or particular lands. In that, rather than in any special doctrines or practices, Catholic Churchmen are to be distinguished from other Churchmen. That, in short, *is* Catholic Churchmanship.

We believe this thought should reassure other Churchmen who still look askance at teachings or practices of those who call themselves Catholic Churchmen. Because these experiment in devotions that, in their history, are frankly not Anglican, it does not follow that these will ever be forced on Churchmen generally. They are introduced as experiments, on the principle that, as they have been helpful to souls somewhere, they may be helpful to souls in America. The test that will be applied to them is purely pragmatic; are they found helpful, or are they not? Long tests will often be necessary before a verdict can be rendered, but nothing will survive unless it does pass the pragmatic test; and we trust there will always be sufficient scholarship among Catholic Churchmen to prevent the acceptance of any devotion that cannot be justified intellectually as well as spiritually. The twentieth century could not reproduce fifteenth century superstitions or abuses if anyone wished to. No Catholic Churchman does.

Second, the very success of the Catholic movement will tend to make it conservative. Such "Catholic parishes" as think of themselves as so different from other churches that they are devoid of responsibility for any share in the collective work of the national Church, have not wholly disappeared, but they are anomalies in the Catholic movement, are few in number, and will not survive this generation. They are relics of a condition in which avowedly Catholic parishes and their clergy were under such disfavor as to amount almost to persecution. Being conscious that they were not wanted in the fellowship of sister parishes and brother priests, they were inevitably driven into themselves, and so developed a spirit of congregationalism that is not easily eradicated. With the changed condition whereby partisanship has been largely banished from the Church in most places, and where Catholic Churchmen are often leaders in the legislation and work of the Church, in dioceses, in the national administration of the Church, and in General Convention, this condition will disappear. There is, today, no excuse for the survival of congregational Catholics, holding aloof from the life and the work of the Church, and these must disappear and are disappearing.

And there are also some considerations that we may address more particularly to those who participated in the congress, though we have no thought that these are not already in their minds.

First, fellowship of avowed Catholic Churchmen and participation in congresses of this nature are excellent. Apart from the direct value of the spiritual and intellectual stimulus thus given, which is considerable, there is a still greater value in bringing men to work together in harmony. But this limited fellowship must not be permitted to supplant a larger fellowship in the Church at large. All our priests are Catholic priests, be their Churchmanship what it may, and most of them are anxious to be *good* Catholics though "Low" or "Modernist" or something else at the same time. The number of clergy who wish to be thought of as anti-Catholics or non-Catholics is trivial. It is a much more immediate need that Catholic Churchmen should develop the thought of the Catholicity of the whole Church and guide the whole Church on Catholic lines, than that they should develop a more exclusive fellowship among themselves.

Second, it is a weakness of the Catholic movement in this country that, in so many instances, the outspoken Catholic parishes are not among the leaders in support given to the national administration of the Church. Not only do they weaken their own spirituality by such apathy, but they greatly limit the influence that these parishes ought to wield in the Church at large. We could wish that at some subsequent congress the theme of the place of the Catholic Churchman in his National Church might be presented in a very concrete manner, and that this limitation and its cure might have very careful thought.

All of which means simply that our witnessing must not be a partial and incomplete factor in Catholic life. A Catholic parish, like any other, is bound to be a witness to the living Christ, not only among its own people, but also in the modern equivalents of Jerusalem, and all Judea, and Samaria, and the uttermost parts of the earth.

IN the haste of preparing reports of what transpires in General Convention, errors are inevitable from time to time. Correc-

The Correction
of Errors

tions have been received in details as below:
The "consecrator" of William Montgomery Brown in one of the various offshoots of the Mathew succession, one William Henry Francis, is reported to us to have received his consecration from Bishop de Landes, who spent several years in this country, and not as stated in THE LIVING CHURCH of October 10th.

The House of Deputies did not reject the proposed legislation in the interest of unction as stated in the issue of October 31st (p. 902) but concurred with the House of Bishops in accepting it, and the addition to the office of Visitation of the Sick thus involved was passed by both Houses though requiring ratification three years later to be effective.

In the same issue, page 894, the proposal (defeated) to alter the phrase, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God," by substituting "contain" for "be," was a proposed amendment to Article VIII of the Constitution and not to the Ordinal.

An explanation of the refusal of the House of Deputies to accede to a request of the House of Bishops for a committee of conference on the question of giving votes in the House of Bishops to suffragan bishops (issue of October 31st, page 902) may be appropriate. The House of Bishops had voted to amend the Constitution in such wise as to give the suffrage; the House of Deputies had refused to concur. The House of Bishops then asked for a committee of conference which request was refused by the House of Deputies. This refusal was not based upon any perversity but upon a rule of the latter House (26) which provides that "A

Committee of Conference shall not be in order except in cases where the House of Bishops has concurred with amendments in action taken by this House." The House of Bishops has no corresponding rule and evidently made the request through inadvertence. The House of Deputies, naturally, was bound by its rule.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

C. M. G.	\$ 2.00
Mr. and Mrs. E. M. Benedict, Cincinnati, Ohio	5.00
Mrs. Alfred S. Weaver, Templeton, Wis.	10.00
H. E. T. W.	10.00
St. James' Church School, Painesville, Ohio	5.00
Mrs. Grauel's Class, St. James' Church School, Painesville, Ohio	2.00
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\$34.00	

GENERAL CONVENTION NOTES

THE NEW ORLEANS Times Picayune prints the following editorial in its issue for the last day of the General Convention:

"The Protestant Episcopal Convention reaches final adjournment this afternoon. After seventeen days given to study and discussion of the problems and plans of their Church, the delegates, clergy and laity alike, may be glad that the end of their triennial labors is at hand. But Orleansians, in very great majority, will regret the close of the daily sessions which have contained so much of interest and of inspiration for all Christian citizens.

"Popular interest in the convention proceedings was not confined, of course, to this single community. The convention news was featured by the leading dailies pretty much the country over. Thoughtful Americans everywhere—especially those outside Churches—are watching and studying the work of the Christian Churches more attentively at this

time, we think, than they have done for a good many years.

"As hosts of the great Episcopal gathering we, of New Orleans, have been able, however, to follow its work more closely than our neighbors near and remote. Not only so, the presence of so notable and numerous an array of a great Church's men of light and leading—bishops, clergy, and laymen—has been good for us. We trust that all the visitors found time to inspect 'America's most interesting city' and will take home with them the pleasantest memories of town and people."

The same paper has the following to say concerning the changes in the marriage service:

"The Episcopal convention, now drawing to its close, has accomplished work of vastly greater importance—but perhaps none of keener 'human interest' than its deletion from the marriage service of the bride's pledge to 'obey.' The proposal has been under discussion for years. Adopted by the House of Deputies some days ago, it was finally accepted by the House of Bishops last Wednesday, after a discussion which revealed the same differences of opinion that persist among the laity.

"The old order changeth, yielding place to new.' In this instance, however, the change of order long preceded the change just wrought in the form of the marriage service. Husbands here and there demand and enforce 'obedience' even to this day. There are wives, we suppose, who render obedience as their foremothers did. But with the vast majority the vow of obedience has never been observed. The modern concept of marriage places the wife upon terms of equality with her husband. The vow had lagged superfluous in the marriage service. Its elision constitutes no more than recognition of the change already accomplished."

A Song of Divine Love

*IN some deserted country place
Let me behold my Lover's face:
By wayside bush with buds aflame
I fain would call upon His name;
There on the greensward bend my knees;
Around me columns of great trees
Would rise in a majestic mood,
The glory of some beechen wood;
Songbirds with breasts as red as wine
Could chant the canticles divine,
Whilst I should lift my hands in awe,
And to myself my Lover draw.*

DANIEL HUGH VERDER.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM ST. JUDE AND THE APOCALYPSE

November 15: Twenty-third Sunday after Trinity

THE WARNINGS OF HISTORY FOR THE UNGODLY

Read St. Jude 1-16.

THE letter called the Epistle of St. Jude is acknowledged by scholars to be one of the latest portions of the New Testament. An examination of the contents supports that conclusion. It reveals an age in which faith has grown dim, and the direct and simple verities of the Gospel are being exchanged for elaborate and unsubstantial theories. The decline of faith has been followed by a weakening of the moral fibre. In the absence of strong spiritual convictions men are condoning even gross sexual immorality. The writer of the letter points to the warning of history. Ages of strong faith have been times of social righteousness. When faith burns low, the standard of social living drops, and vice flourishes. That is inevitable. Morality cannot exist apart from motives strong enough to create it, and sanctions honored enough to enforce it. The history of the past has repeatedly proved that the only force strong enough to compel man's vagrant will, and curb lawless passions, is belief in God's inexorable righteousness.

November 16

THE DUTY OF CHRISTIANS

KEEP yourselves in the love of God." The writer is giving a prescription to the morally weak, and he follows the

Read St. Jude 17-25.

method of every true physician. Build up your general health as the best preventative against disease. Sin, and especially all forms of social sin, is a disease. It indicates low moral vitality. Men sin against their neighbors because they lack the energy of love. We cannot correct our lives till we come into a right relationship to God, who is love, or stand in that right relationship till we perceive that love to God means conformity to His will. Every program, therefore, of moral or social reform must rightly begin with religion, and its purpose of bringing men to a right personal and moral attitude to God. We must make men love goodness before they will practice it.

November 17

THE SECOND COMING

Read Revelation 1:1-20.

EVERY consideration of value and purpose in life affirms the truth of the second coming of Christ. Christ will come as judge. We must believe that a life which has a moral meaning is leading to a critical issue. It will not drift on and on without declaring its ultimate purpose. When that purpose is declared, it must necessarily take the form of a judgment upon us who have been entrusted with the gift of life. How have we used it? To what account have we put it? Have we any right to go on living, now that we understand its greatness? Have we developed the capacity, the moral and spiritual abilities and aptitudes, to enter upon living life as we now see it to be? That will be the critical question. "Every eye shall see Him." What if, seeing Christ, we know that we have no part or lot with Him? What if all our past rise up and say, as we gaze at the venture of heaven, "This quest is not for thee"? That hour of judgment must come, unless life is bereft of meaning. "Watch, therefore." If life is serious, it will call for the reckoning.

November 18

GOD'S MESSAGE TO EPHESUS AND SMYRNA

Read Revelation 2:12-29.

THE central truth which the New Testament affirms is that life has a meaning. It is not a fortuitous thing, "a biological happening, which will probably pass, together with that in-

tricate condition of physical circumstance which occasioned it." Life is a divinely ordered movement, the end of which is not yet. Life, as we now know it, is only the prelude to eternal life. It was the doctrine of immortality which gave to primitive Christianity its driving power in a world which had grown skeptical and despairing, and from which the conviction of value and meaning was quickly dying. The First Century was worldly, with a sort of desperation, and the Church's gospel came to it like a breath of hope. The Church's message is still the same, and the need of the world the same, and yet we, like the Church to which St. John wrote, have compounded with the worldliness which is the practical denial of the power of immortality, and in so doing have lost our greatest message to a world in want.

November 19

COUNTERPARTS IN MODERN CHURCHES

Read Revelation 2:12-29.

THE situation reflected in these letters to the Churches was that of compromise. Men were trying to hold the faith of Christ, and at the same time live the life of the world. There is no possible compromise. That is real faith alone which issues in practice. There is the greatest danger of a division between belief and conduct in the region of social purity. The standards of the ancient world were appallingly low in this matter; but so also, in fact, are those of Christian America. We have relegated certain social evils to the background of our life, agreeing to be oblivious to their existence, but we have set others in the lime-light. Divorce is our present social menace, and it threatens our existence as a moral people. There is need for a reconsideration of the claims of a righteous God upon our lives. We have made our impatience and our lack of self-discipline the measure of the marriage obligation, and not the will of God.

November 20

THE CHRISTIAN LIFE DEMANDS EFFORT

Read Revelation 3:1-13.

HOLD fast." How much we need that counsel today. We are, as we have said, an impatient age. We must be ever looking for something new. We easily grow impatient with the old. Sometimes in our impatience for novelty we throw what is valuable away. That is so particularly in manners and religion. It is sometimes painfully obvious as we look at our restless, unstable life, with its lack of repose, its want of calm and restraining certainties, that "the old is better." The faith of the Church, for instance, may be twenty centuries old, but that is to its credit, since it means twenty centuries of experience of power over the lives of men. That experience, tested and approved, the latest "modern truth" lacks. Be modern, but carry into your modernity, the assured results of the past.

November 21

CONCLUDING MESSAGE TO THE SEVEN CHURCHES

Read Revelation 3:14-22.

THE wonderful thing is not the knocking at the closed door; it is the overwhelming thought of Him who knocks. Were it some emperor, whose word is law to millions, it would be sufficiently awful and impressive. Were it some angel, as he who came to Abraham, it would be a very memorable visitant. But when a man goes into some silent place, and thinks that knocking at his heart is CHRIST, I tell you it thrills him to the very depth. Not Jesus, who walked amid the fields of Galilee. He is no longer walking amid the fields of Galilee. He is no longer rejected and despised, homeless, with no shelter for His head. He is the risen Christ, exalted to Heaven, invested with all the authority of glory, and yet behold He stands at the door and knocks."—Morrison.

Prayer Book Revision

PART I. COMPLETED ACTION

RATIFICATION of amendments to the Book of Common Prayer, tentatively adopted by the General Convention of 1922, was accomplished by the recent General Convention in cases mentioned below:

MORNING PRAYER

Simplification of the third rubric. After the rubric before the *Venite* add the following:

"On the days hereafter named, here may be sung or said:
"On the Sundays in Advent.—Our King and Saviour draweth nigh: O come, let us adore him.
"On Christmas Day and until the Epiphany.—Alleluia. Unto us a child is born: O come, let us adore him.
"On the Epiphany and seven days after, and on the Feast of the Transfiguration.—The Lord hath manifested forth his glory: O come, let us adore him.
"On Monday in Easter Week, and until Ascension Day.—Alleluia. The Lord is risen indeed: O come, let us adore him. Alleluia.
"On Ascension Day and until Whitsunday.—Alleluia. Christ the Lord ascendeth into heaven: O come, let us adore him. Alleluia.
"On Whitsunday and six days after.—Alleluia. The Spirit of the Lord filleth the world: O come, let us adore him. Alleluia.
"On Trinity Sunday.—Father, Son, and Holy Ghost, one God: O come, let us adore him.
"On the Purification and the Annunciation.—The Word was made flesh: O come, let us adore him.
"On other Festivals for which a proper Epistle and Gospel are ordered. The Lord is glorious in his saints: O come let us adore him."

Transpose the rubric following the *Prayer for the President* so as immediately to follow the *Collect for Grace*.

EVENING PRAYER

Simplification of the rubric preceding Evening Prayer. Second Absolution is changed to read as follows:

"The Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen."

PRAYERS AND THANKSGIVINGS

A considerable series of new prayers were adopted, all of which as printed in the several volumes relating to Prayer Book Revision which were issued after the General Convention of 1922.

HOLY COMMUNION

All proposed changes ratified except the following:

The new sentence to follow the *Summary of the Law*; the paragraphing of the *Prayer for Christ's Church Militant*; the additional Commemoration of the Departed in that Prayer; the printing of the *Agnus Dei*.

The principal changes adopted include the new style of printing the Ten Commandments; new *Offertory Sentences*, new *Proper Prefaces*, changed position of the *Prayer of Humble Access* and of the *Lord's Prayer*; omission of a redundant phrase in the *Gloria in Excelsis*.

COLLECTS, EPISTLES, AND GOSPELS

All proposed changes ratified. Chief among them are the following:

A new Epistle for *The Circumcision*; a Collect, Epistle, and Gospel for *Second Sunday after Christmas day*; changes in the third Collect for *Good Friday*; Collects, Epistles, and Gospels for *Ember Days* and *Solemnization of Matrimony*.

CONFIRMATION

Changes only trivial. Practically the Office is left as it stands in the Prayer Book. The series of questions and answers that were to take the place of the present extended question and brief answer were not ratified.

MATRIMONY

Proposed changes ratified except that the giving of the woman to the man is not made optional as proposed, and except also that a rubric providing for a hymn or anthem was not ratified.

The principal changes made are the following:

First two rubrics are transferred to the end of the Office. In the *Exhortation* the line "In the time of man's innocence" is omitted. Promises of the man and of the woman are made identical in form as follows:

"Wilt thou love him, comfort him, honour and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?"

Sentences of espousal are made identical so as to read as follows:

"to love, and to cherish, till death us do part," etc.

Omission of the sentence "and with all my worldly goods I thee endow."

Optional use of the blessing of the ring.

In prayer on page 280 P. B. omit the reference to Isaac and Rebecca.

Two optional prayers added to the Office.

THE CHURCHING OF WOMEN

The principal title hereafter to read *Thanksgiving of Women after Child-birth*, and *Churching of Women* to follow as a subtitle.

Prayer at the end of the Office to read:

"Grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life, and also may be," etc.

One additional prayer.

VISITATION OF THE SICK

The entire new Office ratified.

BURIAL OF THE DEAD

Proposed changes ratified except the following:

First rubric not stricken out; an additional *Sentence* at the outset of the service, Into thy hands I commend my spirit, etc.; prayer for the *Blessing of a Grave*.

The principal changes adopted are the following:

The word "Corpse" changed to "Body." Second *Sentence* changed to read as follows:

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though this body be destroyed, yet shall I see God, whom I shall see for myself, and mine eyes shall behold, and not as a stranger."

Four additional psalms as alternatives; slight changes and rearrangement of the *Lesson*; addition of two alternative *Lessons*; provision for closing the Office in church with a hymn or anthem, the *Creed*, the *Lord's Prayer*, etc.; a prayer for and the blessing of the departed; an additional alternative anthem for use at the grave.

Committal to read as follows:

"Unto Almighty God we commend the soul of our brother departed, and we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ, at whose coming," etc.

Put at the head of the final prayers the following:

"O God, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light and joy in the fellowship of thy saints; through Jesus Christ our Lord. Amen."

Substitute the following for *The Grace of our Lord Jesus Christ*, etc.

"The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen."

Insert at the head of the *Additional Prayers* the following:

"O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord. Amen."

New Office for use at the *Burial of a Child* adopted without change.

THE PSALTER

All proposed changes adopted.

THE ORDINAL

All proposed changes adopted. The principal of these is a new *Litany* with *Suffrages*. In the *Ordering of Deacons* the question and answer relating to belief in the Scriptures is changed to agree with that in the *Ordination of Priests* as follows:

"Are you persuaded that the Holy Scriptures contain all Doctrine

required as necessary for eternal salvation through faith in Jesus Christ?

"Answer. I am so persuaded."

In *Ordination of Priests*, the longer form of the *Veni Creator* is changed to agree with Hymn 375 in the New Hymnal.

A number of minor changes.

PART II. ALTERATIONS TENTATIVELY MADE BY THE GENERAL CONVENTION OF 1925 AND REQUIRING RATIFICATION BY THE NEXT CONVENTION BEFORE BEING FINALLY ADOPTED

MORNING PRAYER

Minor changes as printed in the Fourth Report of the Joint Commission, pages 17 and 18. The principal of these are the permission to end the *Morning Prayer* after the third Collect with the Grace; A second *Alleluia* added to the *Christmas Invitatory*. In the *Purification Invitatory* the word "flesh" changes to the words "flesh and dwelt among us."

EVENING PRAYER

Permission for omission of one of the *Lessons* and its accompanying Canticle.

PRAYERS AND THANKSGIVINGS

Minor corrections.

THE LITANY

The four opening invocations changed.

HOLY COMMUNION

Omit the word "Militant" in the *Bidding* before the *Prayer for the Church*. Amend the prayer by removing from the square brackets all but the words "alms and," by the omission of the side rubric, and by breaking the prayer into paragraphs. In the last petition of the prayer, insert the words, "to grant them continual growth in thy love and service and."

In the *Proper Preface for Whitsunday* change the word "Apostles" to "Disciples."

After the *Sanctus* add the following rubric and anthem:

"Here may be said:

"Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

Insert a new rubric at the end of the Communion Office as follows:

"[Any Bishop may, under proper conditions, authorize the administration of the Holy Communion by intinction, in which case both sentences of administration shall be said.]"

COLLECTS, EPISTLES, AND GOSPELS

Gospel for the *Fifteenth Sunday after Trinity* to be taken from the American Revised Version. Collects, Epistles, and Gospels for a number of additional occasions and a number of changes.

CONFIRMATION

After the present question and answer printed in the Prayer Book add the following:

"[Then shall the Bishop say, Do ye promise to follow Jesus Christ as your Lord and Saviour?

"[And everyone shall answer, I do.]"

Also the following:

"Dost thou accept the Lord Jesus Christ as thy Lord and Saviour?"

"I do."

[It is obvious that the two foregoing changes parallel each other, and one or the other should not be ratified.]

MATRIMONY

Change the rubric relating to the giving of the ring as follows:

"[Then shall they again loose their hands; and the Man shall give unto the Woman a Ring on this wise; the Minister taking,] etc."

BAPTISM

A new form tentatively adopted similar to that tentatively adopted in 1922, which latter, on the recommendation of the Joint Commission, was not ratified, and a similar form with a number of corrections was adopted in its place.

VISITATION OF THE SICK

Insert provision for Unction as follows:

"[When any sick person shall in humble faith desire the ministry through anointing or laying on of hands, the Minister may use such portion of the foregoing office as he shall think fit, and the following form:]

"O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release him from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

"I anoint thee with oil (lay my hand upon thee), in the Name of the Father, and of the Son, and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee. Amen."

BURIAL OF THE DEAD

In place of the present rubric forbidding the use of the Prayer Book office in the case of unbaptized adults, suicides, etc., insert the following:

"[It is to be noted that these Offices are appropriate to be used only for the faithful departed in Christ. Provided, that in any other case the Minister may at his discretion use such part of this Office, or such devotions taken from other parts of this book, as may be fitting.]"

OFFICES OF INSTRUCTION

Adopted with some changes.

FAMILY PRAYER

An additional form, together with many special prayers, supplied.

MISCELLANEOUS

The order of contents to be changed and several separate title pages introduced: Morning and Evening Prayer, Prayers and Thanksgivings, The Litany and Penitential Office, Holy Communion, Collects, Epistles, and Gospels, Baptism, Offices of Instruction, Confirmation, Matrimony, Visitation of the Sick, Communion of the Sick, Burial, The Psalter, The Ordinal, Consecration of a Church, Institution, Catechism, Family Prayer. Distribute the contents of Thanksgiving Day service in other parts of the book. Omit Forms of Prayer at Sea, Visitation of Prisoners, Thirty-nine Articles.

Fridays between Christmas and Epiphany not to be days of abstinence. Rogation Days to be "Days of Solemn Supplication" and not of abstinence.

THIRTY-NINE ARTICLES

To be omitted from the Book of Common Prayer.

FATHER BULL'S "WOES"

FATHER BULL, the great High Church Anglican chaplain, missionary, and friend of labor, suggested at the Stockholm Conference on Life and Work this summer that we might find it effective to adopt our Lord's method and supplement our assertion of principles of brotherhood and justice with a proclamation of "woes." The English Archbishops' Commission on Industry did as much in effect, declaring the present industrial system anti-Christian on three points, and thereby, Father Bull says, fully satisfied Socialists and Communists. So he suggested that the Stockholm committee strengthen its report on Christianity and industry with the following declarations:

1. Any social system which produces material gain at the cost of spiritual values and values money more than life is anti-Christian.
2. Any social system which uses persons as mere instruments of production, instead of regarding them as coöperative agents for the commonwealth, is anti-Christian.
3. The wages system by which labor force is purchased as a commodity, and by which a cash-nexus is substituted for human relationship, is not fitted to express the relationship of the sons of God to one another.
4. The command of God that we shall love our neighbor as ourselves makes it obligatory on the Christian employer sincerely to endeavor to provide for those in his employment such an environment at work as he would wish for himself, and such conditions of home life as he would desire for his own life and children.
5. That since national and international credit is a communal product justice requires that it shall be communally controlled, and not manipulated for the private profit of individuals.

He also advocated that the Conference restore the admirable Swedish recommendation, "It is the duty of the Church to cultivate revolt against any industrial condition which degrades man." The Stockholm conferees were not prepared to deal with such questions this year, nevertheless we expect to see Father Bull's points gradually become an accepted part of the Christian's economic creed.—*Christian Work*.

RELIGION is the basis of civil society, and the source of all good and of all comfort.—*Burke*.

The Catholic Congress in New Haven

By Clifford P. Morehouse

NEW HAVEN, CONN., NOVEMBER 4, 1925.

A SOLEMN pontifical Mass, in which four bishops in cope and mitre and half a hundred vested priests participated, was the feature of the Catholic Congress held in New Haven this week. A dozen papers by eminent Anglo-Catholic priests and laymen completed the three-day session.

The Rev. Frederick S. Penfold, D.D., rector of St. Stephen's Church, Providence R. I., was celebrant at the High Mass, which was held in Christ Church on Wednesday, November 4th,



THE MINISTERS OF THE MASS AT THE NEW HAVEN CATHOLIC CONGRESS

Rev. William O. Baker, deacon, Rev. Frederick S. Penfold, D.D., celebrant, Very Rev. Charles C. Carver, sub-deacon, Harold Harris, acolyte, Rev. Fr. Mitchell, crucifer, Rudolph Willard, acolyte, Rev. Fr. Maryon, master of ceremonies.

with a congregation that taxed the facilities of the spacious edifice to the limit. The Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, pontificated from a special throne erected for the occasion. The Rev. William O. Baker, rector of Christ Church, and the Very Rev. Charles C. Carver, dean of Albany Cathedral, acted as deacon and subdeacon respectively, while the Rev. Frederick L. Maryon, of Bristol, R. I., was master of ceremonies.

Vesting at the parish house some half block away from the church, the long and colorful procession, led by crucifer and thurifer, passed slowly down the street, through the church, and into the chancel. On the gospel side the Bishop of Connecticut, preceded by his gold pastoral staff, occupied his pontifical throne, while on the epistle side the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, and Congress preacher, took up a similar position. Members of the three American monastic orders—the Cowley and the Holy Cross fathers and the Franciscan Grey friars—flanked the choir of forty priests and members of the New York Plainsong Society, while just outside the chancel the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, and the Rt. Rev. Harry R. Carson, D.D., Bishop of Haiti, occupied special thrones.

The Eucharist, which was the full Mass of the Holy Ghost, was beautifully sung under the general supervision of Canon Winfred Douglas, Mus.D., of Fond du Lac Cathedral.

"The call to be a Christian, a Catholic, in America, in these United States today, is a call to live, to preach, to testify," said Bishop Ivins, taking as his text Acts 16:9.

"St. Paul was going to a people, part of whom professed to know God already, professed to know him sufficiently, as their forefathers for generations had known Him, with all the impetus and yet all the inertia which had come from long centuries of established customs and habits. And those others, who knew not God so—they had in their pagan philosophies or their heathen religions that which satisfied them. They were not conscious, for the most part at least, of any lack. Thus it was necessary first to show them the inadequacy of their present possessions before they could be given any better."

Continuing, the Bishop pointed out the parallel situation today when, in this nominally Christian country, only half

the population are professing Christians, and a very small proportion of these are active.

"As a result, and because the thing feeds upon its own growth, our whole social system is disrupted, civilization is disorganized, until many despair of it." He pointed out the futility of our present attempt to remedy this unhappy situation by legislation.

"And now are beginning to be heard still, small voices whispering that perhaps the world needs God, needs Jesus the Son of God, who because He is the Son of God and because our Brother, unites us all in one with Himself. Even that great apostle of Business, Babson, has said it. And if Business has said it, then the world will believe it.

"We Catholics try to realize the full Christ. We know Him through the full sacramental system. We have a living religion, a living ministry. It is something we have to give, not a private possession for our own satisfaction. Macedonia is all about us. We have a glorious opportunity—a glad responsibility. God give us grace to stir up the gift that is in us!"

On the first night, the Congress being welcomed by Bishop Brewster and declared officially open by the Rev. William Harman van Allen, D.D., of Boston, Congress chairman, papers were read by the Rev. Frank Gavin, Th.D., of New York, tracing the history of the Anglican Reformation, and by the Rev. Shirley C. Hughson, O.H.C., of West Park, N. Y., who, answering the question "What is the Episcopal Church?" pleaded for the abolition of the word "Protestant" from the Church's name. Fr. Hughson also vigorously denied that the Episcopal Church has any distinctive doctrine, declaring the Catholic Faith to be the only doctrine she recognized.

Introducing himself as "a battle-scarred veteran of New Orleans," Col. Anthony H. Dyer on the second day described the recent General Convention, declared himself an incurable optimist, and urged a return to the whole Catholic life as a cure for the ills of the world. "Many will follow us, if we only stick to the high road," he declared.

A feature of the second day's session was a paper on Faith Healing by the Rev. Selden P. Delany, D.D., associate rector of the Church of St. Mary the Virgin, New York City. Dr. Delany defined faith cures as any cures effected solely by the faith of the sufferer, without medical aid.

"If we preserve the practice of the Catholic religion," Dr. Delany concluded, "cleansing our souls when necessary through sacramental confession, receiving the Holy Communion as frequently as possible, and persistently laboring for the development of the interior life of prayer and devotion, we may always count on having at our disposal three of the



PART OF PROCESSION AT NEW HAVEN CATHOLIC CONGRESS

Showing the Bishop Coadjutor of Milwaukee, the preacher, and the Bishop of New Jersey.

best medicines that God has provided for humanity: confidence, cheerfulness, and hope."

Answering the argument that sickness is always intrinsically evil and contrary to the will of God, the Rev. Francis J. Hall, D.D., Professor at the General Theological Seminary, gave his own almost total deafness as an example of how physical infirmity may shut a man in to the particular service which God calls him to fulfill.

Describing the sacrament of Holy Unction, the Rev. Charles L. Gomph, of Newark, ascribed to it a two-fold purpose: the first, healing of the body (if it be the will of God), the second, spiritual strengthening, together with the forgiveness of sins.

"The Holy Unction should not be used as a substitute for medical science, nor as a rival of it, but should have its normal place in the life of the devout and faithful Christians just as the other sacraments have. It is neither magic nor medicine, but the means of sanctifying grace to the believer in Christ, whereby in times of grievous sickness, restoration to health is effected (if it be the will of God) and the anointed spirit is strengthened to bear the sickness with patience and courage, to meet victoriously the assaults of temptation and, cleansed from sin, the soul is prepared for life or death."

"The Bible is the Church's Book," declared the Rev. William P. McCune, Ph.D., rector of St. Ignatius' Church, New York, answering the question: What is the Bible?

"The Church preceded and produced the Scriptures. She is therefore the best guide to their meaning. The old rule holds good: 'The Church to teach, the Scriptures to prove.' This does not mean that the Church forbids or discourages free inquiry or critical study of the Bible. She has nothing to fear from such investigation of sources, authors, and dates. Many of its recent conclusions confirm the traditional view. But authorities do not agree. The choice in this as in other things is between Catholicism and chaos.

"The Church offers guidance, which is needed. This will save us from misuse of the Bible, and point out its true purpose. It is not given to teach science or literature or anything else but religion. And the religion which it teaches is the religion of Jesus Christ and the faith of His Church. The meaning of the Bible is made complete and clear in Him. It must be read in the light of the Incarnation. And the Church, in her teaching and worship, reads it so. The Gospel at Mass is the voice of the living Christ speaking from the altar, and is therefore indeed the Word of God."

Professor Charles Sears Baldwin, discussing the use of the Bible by laymen, argued that it be read by books.

"To read the Epistles, with the Acts, in chronological order, daily for a half-hour at a time, is the best way to begin the history of the Church. The earliest epistle, First Thessalonians, which is also the simplest, reveals to such consecutive reading that its theme is life, life from life, personal life from personal life, eternal life received here and expanded beyond the grave. Second Thessalonians is a postscript for clarifying these ideas by correcting misapplications. First Corinthians, read next in the same way, shows a progress of thought. Its two most familiar passages, the Canon of the Mass and the eloquent vision used in the Burial Office, are seen to be significant not only by themselves, but as steps in a stair which was begun in the Thessalonians and is carried up into the later epistles. Similarly Romans rises from Galatians, and is found to be just the philosophy of history that a Christian needs to guide his own life and to meet rash and partial misapplications of modern investigation."

The Rev. Dr. William Harman van Allen, in a brilliant paper concluding the session, reaffirmed that the Church's chief act of worship is the Lord's own service, the Blessed Sacrament of the altar, and that other lesser rites are of human origin, however edifying. "Do this in remembrance of Me," that is the divine precept; and "Ye do proclaim the Lord's death till He come," that is the reason for the precept, he said.

An American religious body, he continued, found in the New Testament that the early Christians celebrated the Communion every Lord's Day, and therefore observe that rite constantly. They were correct. The primitive Church always marked Sunday as the stated time for the Breaking of the Bread; and the fathers so testify. "But the Prayer Book is just as clear in its requirement. The only place for a stated sermon is in the course of the Liturgy. The worship of the Church is sacramental, as it has been always."

He pointed out the far greater simplicity of that service, so much easier to follow than elaborate readings of long passages from the Bible as in Morning and Evening Prayer; and suggested that simple, unlettered people, who are Christ's favorites, abound more in congregations accustomed to the Mass than in others.

"Public worship means the assembling of ourselves to pay homage to God. We must offer our best to God; but God Himself gives us something better to offer; even the Body and Blood of His dear Son. All the glory our resources can afford, however appropriate, adds nothing to the Bread and Wine, symbols of food and joy, which are consecrated at the altar and become Very Christ, veiled beneath outward signs. So would God be worshipped by His children. Yet many good people

among us join in that service only once a month, while on other Sundays they are safely brought to the beginning of the day at eleven o'clock, with perhaps the *Anti-Communism* (as an admirable misprint put it) at the end. Why? 'The people love to have it so,' we are told.

"A Catholic parish is one where all the parishioners hallow Sunday by joining in the Lord's own service, at whatever hour it may be said. A heretic parish is one where the people's choice is other than our Lord's command.

"This is not to despise any other devotion which Christians have found helpful: prayer-meetings, the rosary, class-meetings, litanies, benedictions, testimony meetings; nor is it inconsistent with the highest regard for what St. Augustine calls 'The sacrament of preaching.'

"I, if I be lifted up, will draw all men unto Me.' The saying has infinite meaning; but it is fulfilled in the Eucharist, where Christ is proclaimed our King who was crucified and who reigns. The church is not a debating club, nor an amusement-hall, nor a college. It is a shelter around an altar; and the altar is a present Calvary. Here Emmanuel meets with us in the glorious humiliation of His sacrificial death, in the mysterious splendour of His Resurrection and His Eternal Sovereignty. How shall we set those forth, except as He hath appointed?"

Other excellent papers—too many to be reviewed in this small space—were read and enthusiastically received; one by the Rev. Granville M. Williams, S.S.J.E., on the sacrificial aspects of the Eucharist, one by Mayor Thomas L. Raymond, of Newark, N. J., and others.

Solemn vespers and benediction of the Blessed Sacrament were said Thursday afternoon in Christ Church, Bishop Ivins officiating.

It was announced that the next Congress will be held in 1926 in Milwaukee, at the invitation of the Rt. Rev. William Walter Webb, D.D., Bishop, and the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor, of that Diocese. Greetings were sent by the Congress to Lord Halifax and to officials of the English Anglo-Catholic Congress, from whom a cablegram had been received wishing this Congress every success.

The attendance at the Congress was large, and from places as distant as Duluth and Dallas, Texas. Seven bishops—Connecticut, Springfield, New Jersey, Haiti, Dallas, the Coadjutor of Milwaukee, and the Suffragan of Connecticut—three hundred clergymen, and five hundred laymen were present. A dozen or more monks of the three orders in their distinctive garb gave a picturesque touch to the gathering, which maintained a high pitch of enthusiasm and zeal for the promotion of the full Catholic faith—their objective, as Father Hughson put it, "nothing less than the conversion of America to the Catholic religion."

CASTING ALL YOUR CARE

Upon Mine Altar lay the things that grieve thee,
The burden of thy sorrow and thy pain;
Here shalt thou find, 'midst all thy tribulations,
Courage to suffer and to fight again.

Upon Mine Altar lay the things that please thee,
For I would share thy laughter as thy tears:
Tell Me thy wants, thy longings, thy ambitions,
The story of thy hopes and of thy fears.

Upon Mine Altar lay thy fierce temptations,
The things that mar thy life and wreck thy peace:
Lean on My Heart: My love shall never fail thee,
Till life be ended and the conflict cease.

ETHEL MILLER.

CHRISTIAN ART

IN WORSHIP, men express their emotions, describe their religion to one another, and proclaim it to the world, not only and not best by the logic of words, but also by art, giving to words the higher value of poetry or exalted prose, depicting their faith and creating an environment by the static arts of painting, sculpture, and architecture. Poetry and music, the two arts which are universally used in all worship that is not entirely silent, are not static, but arts of movement; and there is another art of movement—ceremonial, which is almost as universal: indeed, every historical religion in the world has used it freely.—Rev. Percy Dearmer, D.D.

The Central Council of the Girls' Friendly Society in America

By Harriett A. Dunn

CINCINNATI, OHIO, NOVEMBER 4, 1925.

THE thirty-sixth meeting of Central Council of the Girls' Friendly Society in America, opened in Christ Church parish house, Cincinnati, Ohio, on October 28th and continued in session through November 2d. The delegates represented almost every Diocese in the country. The presence of Miss Gladys Spencer, President of the Branch at Aomori, Japan, and of Senorita Hermelinda Reyes, of the Hooker School Branch at Mexico City, made everyone realize the international scope of the G.F.S.A.

OFFICERS RE-ELECTED

Miss Frances Sibley, of Detroit, who has served as president of the Society for the last eleven years, was reelected, as was Mrs. Alfred L. Aiken, of New York City, as vice-president at large. Miss Mary M. McGuire and Mrs. Julius W. Pfau, of New York City, were reelected secretary and treasurer, respectively.

It was of particular interest to the Society to have brought to its realization that, in the last ten years, its membership has increased twenty per cent and its gifts to the Church 130 per cent. This was graphically illustrated by a large chart which gave the statistics of the Society in a very concrete way.

The By-Laws adopted and much of the business transacted were aimed toward the simplification of the organization, and it was gratifying to see the interest and enthusiasm of the Council over these changes.

The Council decided to renew its efforts to raise the amount needed to build a National Center in Washington, and as almost half of the amount needed has been secured it was felt that the Center should be a reality by 1927.

One of the new projects adopted by the Society's Department of Missions is to be the support, for the next five years, of a social service worker for Wuchang, China, whose special task will be to help the girls and women in the cotton mills there.

OBJECT AND CENTRAL RULES

The new Object and Central Rules, which passed for the first time at the Central Council of 1923, were adopted at their final reading by an overwhelming majority. They now read:

"OBJECT

"To unite for the glory of God, in one fellowship of prayer and service, the women and girls of the Nation to uphold the Christian standard of honor and morality."

"CENTRAL RULES

1. "The Society holds that the moral integrity of womanhood is essential to Christian civilization; it therefore admits and retains in membership those who pledge themselves to uphold the Christian standard of purity in thought, word, and deed, striving to grow in fellowship and character."

2. "Women and girls may join the Society as Associates or Members. The organization of the Society shall follow that of the Church. Associates must be Communicants of the Church, but no such restrictions shall apply to Members."

FIELD SECRETARIES

The proposal that each Province should have its own Field Secretary aroused much interest and pledges for supporting this work were made from the floor. At the present time, there are Field Secretaries in Provinces I, II, III, V, and VIII, and it is hoped that, before the end of 1926, Provinces IV, VI, and VII will also have their own Provincial workers.

The Central Council was most fortunate this year in securing the services of Miss Bertha Condé, an Associate of the G.F.S.A., to conduct a meditation on three of the mornings before the opening of the business session. At each of these

times Miss Condé lifted the group above the bustle and rush of everyday life, setting the high spiritual note which was so a part of every meeting.

RESOLUTIONS ADOPTED

The Council went on record as unanimously adopting the following resolutions:

1. "That the G.F.S.A. reaffirm its desire to see Child Labor abolished, and the Central Council endorses the ratification of the Child Labor Amendment and, to that end, urges the Diocesan Organizations to work for the abolition of Child Labor in their respective states."

2. "That the G.F.S.A. affirm its belief in world peace. "That it stands for the settlement of disputes by other means than by war."

"That it recommends the study of national and international problems, and urges the Society to work for peace upon earth and good-will among men of all nations, races, and creeds."

3. "That the G.F.S.A. create a committee on International Relations."

4. "WHEREAS, the United States Senate has set December 17th as the date for action on the World Court."

"BE IT RESOLVED: That the G.F.S.A. reaffirms its desire to have the United States become a member of the Permanent Court of International Justice with the Harding-Hughes-Coolidge Reservations, and that it urges the Dioceses and Branches to work for the achievement of this end."

THE EXHIBIT

The exhibit, which was shown at the General Convention, and also displayed at the meetings of the Central Council, was informational, educational, and social in character. The main feature of this exhibit, which illustrated John Oxenham's beautiful poem, *The High Way or the Low*, portrayed a young girl standing at the crossroads undecided as to the way to go. This theme was chosen to emphasize the decision which every young girl of today must make, and brings out the fact that the Girls' Friendly Society can help her in her choice.

Another feature of the exhibit, which attracted attention was a little Japanese house surrounded by seventy-five Japanese dolls dressed in unique and individual kimonos. The Members of the Girls' Friendly Society Branch at St. Agnes' School, Kyoto, Japan, unable to come themselves, each sent a proxy.

A year with the Girls' Friendly Society was made vivid by a series of photographic charts showing the holiday houses, lodges, and the different objects which the Social Service Department and the Department of Missions are emphasizing for the years 1925-1926.

The tables of source material for girl-leadership and program planning, and the Christmas Card sample books and order blanks were always in demand.

CORPORATE COMMUNION

On Sunday morning, November 1st, 500 members of the G.F.S.A. united in a corporate communion at St. Paul's Cathedral. The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, was the celebrant, and was assisted by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, the Very Rev. E. Jones, Dean of the Cathedral, and the Rev. J. D. Herron.

On Sunday afternoon, November 1st, the festival service was held in Christ Church. The members of Central Council, visiting delegates, and hundreds of members from Southern Ohio, came in to the church carrying the banners of their Branches. The Rt. Rev. Henry St. George Tucker, D.D., preached the sermon. The closing session of the Council was in Christ Church, Sunday Evening.

SOCIAL EVENTS

One of the delightful social events at Central Council was the dinner given by the Diocese of Southern Ohio to members of Central Council, visiting delegates and members. Bishop

Further notes concerning this meeting of the Central Council of the G. F. S. A. will appear in THE LIVING CHURCH, in the near future.

Reese, Coadjutor of Southern Ohio, presided, and the ball room of the Gibson Hotel was taxed to its capacity to care for the 400 guests.

Everyone at Central Council enjoyed, too, the beautiful reception given by Bishop Vincent at his home in one of Cincinnati's suburbs.

No account of this meeting of Central Council, G.F.S.A., would be complete without mentioning the delightful and charming spirit of hospitality shown by the entire Diocese of Southern Ohio. The committees worked untiringly, efficiently and well under the leadership of Mrs. Richard S. Austin, president of the G.F.S., of the Diocese of Southern Ohio, while the Rev. Dr. Nelson and the staff at Christ Church parish house made every visitor realize why Christ Church is known as the friendly church throughout the city of Cincinnati.

REPORT OF THE BOARD OF CHURCH FINANCE

THE work of installing system and efficiency in the business methods of the Church was begun in the Convention of 1913, in New York, by the appointment of the Commission on Business Methods in the Church which was charged with the duty "to examine the present business methods throughout the Church and to promote the establishment of modern system." This Commission was "especially instructed to urge uniform systems of Parish Accounts" and "the annual auditing of all persons in the Church who handle funds received for its support, extension, charities and organizations."

The Board has made many suggestions in its reports, all of which have been unanimously adopted by the General Convention, including additions to Canons and the adoption of certain resolutions.

A LIST OF FINANCIAL REFORMS ESTABLISHED BY CANON:

1. Making a uniform Fiscal Year beginning January 1.
2. Requiring reports from Dioceses and Parishes to be made on uniform blanks, and more complete details of conditions.
3. Requiring at the close of each year the auditing of all accounts "having to do with the receipts, expenditure, or investments of money of all Church organizations."
4. Requiring the creation by each Convention or Convocation of a Finance Committee and Specifying its duties.
5. Requiring the custodians of all trust funds and permanent funds for Church purposes to deposit the same in trust with some Trust Company or Bank.
6. Requiring the Finance Committee to "act as advisor of the Bishop in financial matters; and upon request as advisor to individual Parishes."
7. Requiring adequate insurance on all Church property.
8. Requiring that the Budget System be introduced into all Parishes.

A LIST OF RESOLUTIONS ADOPTED BY GENERAL CONVENTION

UNIFORM CASH BOOK

RESOLVED, That in order to put the accounting system of the Church upon a uniform and sound basis the Church Finance Commission be authorized to publish the Uniform Cash Book as included in its report with such alterations as may seem advisable, and that it be recommended to the Dioceses to urge its use in all their Parishes.

APPOINTMENT OF A PERMANENT SECRETARY

RESOLVED, That the Church Finance Commission be authorized in their discretion to appoint a permanent Secretary who shall give his entire time to the work of the Committee, visiting all the Dioceses during the next Triennium, to aid in perfecting the Diocesan organizations and to promote harmonious coöperation between them and the Church Finance Commission, providing that the expense shall not be chargeable to this Convention.

PAROCHIAL REPORT

RESOLVED, That the form of Parochial Report as amended by the Church Finance Commission be adopted and deemed to be that specified in Canon 51, Section IV (ii), and the Diocesan Committees and District Convocations are earnestly requested to make this action effective by appropriate legislation.

INSURANCE

RESOLVED, That the Church Finance Committee be instructed to make a study of the entire question of the protection of Church property by insurance, with power to take such action in the premises, as it thinks advisable, either through the es-

tablishment of a Mutual Insurance Association, or in other ways.

COMPELLING ADEQUATE INSURANCE

RESOLVED, That the Dioceses and Missionary Districts be urgently requested to enact Canons compelling the adequate insurance of all Church property.

RESOLVED, That it be recommended to the Dioceses to give consideration to the proposals of the Board of Church Finance:

COUNTING OFFERINGS—That rules for counting offerings be established.

RECTORS SHALL NOT BE TREASURERS—That rectors shall not be permitted to act as Treasurers of any Church organizations.

It is gratifying to the Board to watch the progress that has been made. We especially emphasize the response that there has been on the part of the Parochial Treasurers in their desire to comply with the Canons and to establish a uniform method of financing the Parish.

We wish to report in detail as to the present conditions:

THE UNIFORM FISCAL YEAR is completely effective.

THE BUDGET SYSTEM is being adopted very generally throughout the Church both in Diocesan and Parochial Organizations. It is easily seen that wherever a well defined budget is established and care and attention given to it by the Treasurer and Vestry that the Parish is almost without exception financially successful.

THE PARISH CASH BOOK is no longer an experiment. The results are shown in the more accurately compiled Parochial Reports.

THE UNIFORM PAROCHIAL REPORT is now in general use throughout the Church.

THE AUDITING OF ACCOUNTS is perhaps the item to which the Church shows the least response. While we are assuming that there are few, if any, Parish accounts that are not audited, yet the Canon is generally disregarded in this particular, and while we hear very little about Parish Treasurers defaulting yet the lack of the compliance with the Canon permits lax methods.

THE DEPOSIT OF TRUST FUNDS with some National Bank or Trust Company is slowly but steadily increasing. The lack of strict compliance with the Canon has in the last triennium been illustrated by disaster in one of the Dioceses in which the Episcopal Fund was nearly depleted. It is difficult to understand the attitude of the Dioceses and Districts in not protecting funds for which they are trustees. The lack of care cannot help but influence the minds and the intentions of people who may be in position to assist in the establishment of permanent funds of the Dioceses and of the general Church. It is as unfair as it is unwise to leave trust funds in the hands of a committee where usually one man acts for the whole.

CONCERNING INSURANCE. We go on year after year burning up our churches through carelessness and neglect only to find that the property is quite inadequately insured, resulting in the direct loss to the parishes and dioceses of hundreds of thousands of dollars. It is of supreme importance that the vestry, whose responsibility it is to protect the property, sees to it that the property is adequately covered by insurance. So important is this matter that there is a pamphlet issued treating on "Church Fire Insurance."

DIOCESAN FINANCE COMMITTEES. The success or lack of success of the operation of the Canons and the resolutions of General Convention are very largely dependent upon the activities of the Diocesan Committee. It is distressing to learn from time to time that the Diocesan Committees are entirely inoperative. There is much for these Committees to do and we once more appeal to them to study their duties and energetically to follow the very clear intent of the financial Canons and resolutions.

COUNTING OF OFFERINGS. Once more the Board calls attention to this important part of the financial system. The moment an offering is dropped on the plate the parish becomes trustee for it. Every penny must be protected by an adequate system to insure its safety and right expenditure. General Convention by resolution recommends to every Diocese and Missionary District "that rules for counting offerings be established." The rule should be that two men shall count the offering and a record of the result filed. One of them at least should be a member of the vestry. The cash should be deposited in the bank on the following morning.

The Board invites the Diocesan Finance Committees to correspond with it concerning financial methods and problems and will do all in its power to assist, gladly giving the benefit of its experience and knowledge of the different Diocesan operations to solve whatever problems there may be and in so doing better understanding can be had which will result in more uniform methods of operation.

ASKING for money, and making it "talk" do not mean the same thing, for the former is largely a voice, but the latter is the irresistible argument of example.—Rev. William Porkess, D.D.

The Episcopal Church and the Near East*

By John R. Voris

I BELIEVE that the share which the Episcopal Church of America has in Near East Relief is for the present and the immediate future the greatest contribution that this communion is making or can make to these near-Oriental lands, and there are contributions which this Church is making that are apparent even to a passing traveller, and to a student of Eastern religious problems they are impressive.

I have recently returned from five months study of the religious work of Near East Relief and its relationship to the Eastern Churches. During that time I visited Persia, Armenia in Russia, Syria, and Palestine, Greece and Macedonia, Egypt and Turkey. I had extended conferences not only with the American workers in Near East Relief institutions and with the native teachers, but also with every available Church prelate. I presume no one—not even Dr. Emhardt—has had, during the same length of time, as many extended and intimate conferences with as many different Church representatives of the Armenian, Nestorian, Russian, and Greek Orthodox Churches. I placed before them a practical problem of training for several thousand of children. Their genuine interest, their breadth of mind toward the work which so often has not been entirely to their liking, their generous attitude toward the American Churches, their eagerness not only to promote any movement for the Near East Relief children which will make for their future usefulness, but also any for youth within their own more direct responsibility, even though it means remaking their Church customs, their sorrow over the inability of their Churches to cope with the situation facing them on account of the refugee conditions—these made lasting impressions on me. And along with these were indelible memories of the sweetness of spirit, their very apparent sincerity and singleness of purpose, and the expression of personalities which have resulted from communion with God and a trust in Him during great and poignant sorrow and affliction. I felt very humble toward them. I was happy to have the privilege of sitting under them for a short time.

I came away deeply impressed with the possibilities for the relating of the Occidental Churches with these Oriental Christian Churches, and for reviving them and contributing to their lands through such fellowshiping of the West with the East in Christ's work.

I was inspired by the work of the English and the Episcopal Communions in their prophecy of this possibility of relationships. Their work is not large as compared with that of the Presbyterian and the Congregational Churches, which, through their mission stations and their educational institutions, are influencing many thousands of people. But it is sound, and a type and a harbinger of the basis on which I trust all Churches will model their efforts in the future with respect to the Eastern Christian Churches.

I did not see the work of the English Church with the Nestorians in Persia and eastern Anatolia and Urumia, but I heard favorably of it in Tabriz. I was in touch with the representatives of the Church of England at Constantinople and with the English bishop—Bishop MacInness—at Constantinople. The latter was chairman of the little conference of Church leaders called to discuss the program of education for our orphans

while I was in Jerusalem. I attended the Cathedral service there. And I spent many hours with the Rev. Charles T. Bridgeman, the representative of the American Episcopal Church, at the Armenian Seminary in Jerusalem.

Everywhere the Church prelates speak with feeling appreciation of the relationships of the English and the Episcopal Communions. Mr. Bridgeman is undoubtedly making himself felt in Jerusalem. He is working quietly, and slowly, and conservatively, as one must work in order to get anywhere with these Eastern Communions. But he is proceeding on wisely chosen roads. He teaches practical theology in the seminary and has an opportunity to impress the students with some of the features of strength common to Western evangelical communions which have not been emphasized by the Eastern Churches. I was told by the Patriarch at Jerusalem and the Bishop Papken that he has the confidence of the Armenian Church leaders. I only wish that there were several Bridge-mans there and not merely one.

It is obvious that the strength of this relationship is in its non-proselytism. The Eastern Orthodox and Armenian leaders believe in the English and Episcopal Churches, and trust them fully. This is a great strength. It is the great contribution of principle to the other American Communions that the Episcopal Church has to make; not only the method of work, but the confidence. I would not have it understood that I do not equally value the work of the Presbyterian and Congregational missions in the Near East. They have been of inestimable value. Their educational institutions have trained the coming generation of teachers. Without them the work of education of Near East Relief would have been very small. These Churches did not intend to build up Protestant Churches, and therefore their fundamental spirit was good. But they did not attain the road to understanding the Eastern Church mind that the English and Episcopal leaders have taken. They have their contribution in the educational method; the Episcopal Church in its spirit and attitude. All must work together, and must together lead the other Churches of the West if there is to be any real sense of unity between the Eastern and the Western Churches.

But the greatest immediate contribution of the Episcopal Church is its share in Near East Relief. This I firmly believe, and I would give full valuation to all other work that the Episcopal Church is doing. The education of over thirty thousand youngsters, most of whom are of the Armenian or Greek Orthodox faith, is far and away the greatest obligation that the American Churches now have, and in its extent is so great that the share of the Episcopal Church is very large.

What I mean to say is this: The Episcopal Church, by its gifts, supports a generous share of these children—not so great as one would expect, considering its wealth and its interest in the Eastern Churches, taking into account the lessening of Near East Relief's income due to diminished popular appeal. And the influence of Episcopal leadership on the policy of Near East Relief with respect to its children is similarly strong.

These children are the potential leaders of these Eastern Churches. They are the literate group. From them will come not only the artisans, but the teachers, doctors, nurses, social workers, and priests. Nowhere else can the Armenian Church look for its coming leadership. Out of a generation of orphans will come the trained leadership for the future.

There is still much to be done before the situation is such as to make possible an adequate training, or an adequate leadership. Supervision is needed, and funds for this supervision have not been thus far available. It is a task such as no organization ever has had; the organization itself scarcely realized its magnitude and opportunity. And again, securing native teachers and priests for the religious training is still more difficult. This means securing the active coöperation of the native Church leaders.

Then there must be the building of a program of instruction which will give to the children not only a love for, a loyalty to, their own Church, but a sense of duty toward it,

*Dr. Voris is, as many of our readers know, the general secretary of Near East Relief, and a Presbyterian minister. He has recently returned from a tour of inspection of the Near East schools and work, and this paper is the substance of a statement which he made before a gathering of those especially interested in Near East Relief at New Orleans in connection with General Convention, which he was good enough to write out afterward at the editor's request. Dr. Voris was emphatic in saying that only the Episcopal Church can act as intermediary between East and West; interpreting each to the other, and that the Episcopal Church has the special confidence of the Churches of the East. He also observed—that he has courteously omitted from this abstract of his remarks, but which the editor desires to have added to it—that though the Episcopal Church makes the best contribution to Near East Relief through its valuable advice and the good offices of its bishops, Presbyterians contribute a great deal more in money. This editor believes that Churchmen generally will agree with him that if greater sums of money accompanied our advice, a still greater value would be given to our helpfulness in this work.—EDITOR L. C.

and a consciousness of opportunity therein. In addition they must have those elements which are strong in the Western Churches—the ethical content of religious thought, the modern practical and social values, the missionary feeling. These ought to be and can be given to these children. The absence of these is the recognized weakness of the Eastern Churches. To this end Near East Relief has been called of God. It is only as the Churches supporting Near East Relief assist and lead, that this program will become adequate in any sense. This is the special responsibility of the Episcopal Church.

REPORT OF THE JOINT COMMISSION ON CHRISTIAN HEALING

[ABRIDGED]

1. THE Commission has found, especially among the laity, a rapidly increasing desire that the Church confirm the belief that there is therapeutic value in the Christian religion. This shows that Christian Healing is an outstanding fact of contemporary religious thought.

2. Our Lord's purpose is that man shall be made "every whit whole"; man being in this life an inseparable unity of body and soul. Those who declare that healing comes by faith, and those who are equally sure that healing comes by medicine, do not contradict one another. Each is emphasizing a means of healing which is consistent with the other. Religious, mental, and material means for cure must go hand in hand in ministry to the sick. It is often difficult to indicate clearly where the one leaves off and the other begins. Both minister and physician know that the power of healing is something apart from themselves; that their function in healing is to assist by restoring the conditions, physical, mental, and spiritual—under which this power may best operate. Faith in God and faith in physician must be blended for best results.

3. We are challenged as to whether we shall allow this essentially Christian ministry to be sought outside the Church, or whether we are to make it a normal part of the Church's life. We must see to it that we do not afford an occasion for another separatist movement. This can best be prevented by frankly recognizing that the Healing Ministry is normal to the life of the Church. In this way we continue the ministry of Christ who revealed Himself as Healer of body and soul.

4. Man's Copartnership With God. By endowment we are co-partners with God in every act of life, whether spiritual or physical. To ignore either partner in dealing with any concern of life, to forget that God is an active participant in the cure of any ill, or that man is also a partner, is to violate the very conditions under which life is lived. It is a fact of creation that life and every operation of life are governed by God through law. A fundamental principle is that God works and man works. Experience teaches that God does not do for man what man is capable of doing for himself; that man's failure can thwart the accomplishment of God's purposes. Thus faith finds its appropriate place in coöperation with the law of God.

5. In man the spirit and body react upon each other in many ways. This relationship between body and spirit should be reverently studied not by the Christian minister alone, nor by the psychologist alone, nor by the physician alone, but by them all together. In the exercise of the ministry of healing the Church should submit the results of her experience to scientific investigation and diagnosis.

6. All science advances through experiment, tending to become more exact as experience verifies discoveries. Therefore the Church must seek justification for her practice of Christian Healing through the same process of experiment and experience.

7. There is already at hand a large body of experience which proves the healing power of religion. Spiritual diagnosis which often involves the confession of sin has brought relief and joy to many perplexed and sin-burdened souls. The wise, sympathetic direction and advice of Christian ministers has helped many in the solution of those personal problems which are a wide-spread cause of disease and has enabled others by God's help to become free from evil or unfortunate habits. It becomes clear that right moral and spiritual attitudes have an important place in the cure of all kinds of illness. Faith in the loving power of God and His indwelling Spirit unquestionably has a tremendous healing power in many forms of sickness.

However, in the exercise of the Ministry of Healing it should be remembered that the prayer of the Christian is conditioned on the Divine Will and therefore the failure to be healed in certain cases is not to be construed as an evidence of a lack of faith.

8. The ultimate purpose of those who believe in Christian Healing is to promote and reinforce physical and spiritual life and thus to fortify mankind against disease rather than merely to cure. Much sickness is either the result of ignorance or of the conscious debasement of human nature through sin such as lust, avarice, gluttony, etc.; when these are eliminated much of the present tendency towards disease goes with them. A right spiritual attitude—Christ's way for prevention of disease—causes life to function at its highest: when this is attained resistance to disease becomes simply a question of normal living.

9. In view of the specific commission given to the Bishop at his consecration to "hold up the weak, heal the sick, bind up the broken," etc., it is the judgment of this Commission that the various organizations and individuals engaged in the work of Christian Healing in the Church should come directly under his supervision.

10. This Commission records with satisfaction the contribution rendered by our Church hospitals to the correlation of science and religion in the interests of health and rehabilitation.

11. It is the conviction of this Commission that one of the chief needs of the Church is such a preparation of the clergy as shall make them reasonably competent to do the work of the true priest and pastor in the cure of souls. The clergy should have such knowledge as will enable them to deal wisely with moral and spiritual problems, and they should be skilled in the personal application of religion to the problems of the individual soul.

The Commission also believes that affirmations of truth and ideals of health should be introduced into our system of Christian child nurture. . . .

"ONWARD, CHRISTIAN SOLDIER!"

UNDER the above caption, the New Orleans *Times Picayune* prints the following editorial, in commenting on the Bishops' Pastoral Letter. The Letter itself was carried in full in another column of this paper, which has, during the entire time, shown an intelligent interest in the Convention and its doings.

"The pastoral letter of the Episcopal bishops, addressed to the clergy and laity of their own church, carries a message for all of Christian faith. Surveying a world in the throes of vast change, the prelates point out these ominous phases of the transition: 'A weakening of the ties and a lowering of the standards of home life'; a widespread revolt against the Christian ideals of morality and purity; 'tens of millions of men and women who acknowledge no connection with religion,' and in consequence, 'a large proportion of our children growing up without religious influences or religious teaching of any sort.'

"But the bishops note, amid these depressing features of present-day life—and doubtless because of them—manifestations of a growing desire for "Divine help and guidance." Seeing 'the inadequacy of human statesmanship to meet the world situation,' men feel with a new reality their need of God. More widely than ever before they are beginning to see that the one hope of the world is in Christ. But their faith in Him is vague and uncertain. The call to church is now for a new preaching of the Gospel in all its divine truth and power.'

"In this 'conclusion of the whole matter' Christians of all the churches may join—and with them the multitude fallen away from church membership yet holding themselves members of the faith. As men and women recognize and deplore the subversive human tendencies of these times and go in search of remedies, they find that the quest leads in spiritual directions. The need of 'Divine help and guidance' is felt instinctively even by tens of thousands who make no open acknowledgment thereof—whose faith is 'vague and uncertain.' As a reason when humanity is driven by 'pressure of world needs' to sharper realization of its own need of God, the counsel of 'a new preaching of the Gospel in all its divine truth and power should commend itself to all Christians.'

IF THERE BE lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God.
—F. B. Meyer.

Educational Statistics of the Clergy

Ordained in the Triennium, 1922-1925

A Report by the Department of Religious Education

BY way of general comment on the detailed statistics which follow, it might be stated first that the large percentage of those not answering includes the recent Trinity Sunday ordinands, who have not yet replied to the questionnaire. Some must needs be traced through the bishops who ordained them, since the Church periodicals in recording their ordinations did not give their addresses. Many of these, however, will figure in the report for the next triennium, during which they will have been ordained to the priesthood, just as this report contains statistics of some who were priested early in this triennium.

The value of these statistics is now beginning to appear, since we are able to compare them with those of six years previous. As the three year periods increase in number these statistics will become among the most important collected by the Church.

In the recent triennium the percentage of native Americans ordained is considerably higher. Those of British origin are the same, but other foreign-born are only about one-third the percentage of the 1919-22 triennium. That triennium was much higher than the preceding in this respect, which may be explained by the new Canon on ordination passed in the 1919 General Convention making possible the ordination of foreign-born who could not previously meet the requirements. Four-fifths of our newly ordained clergy are now coming from our own national stock.

The percentage of those who were brought up in our Church is increasing, which is one of the most hopeful signs in this survey. In the last two trienniums other Communions were furnishing thirty-seven per cent and thirty-nine per cent of our clergy. In the current triennium they furnished thirty-one per cent. Of the other Communions the Methodists continue to lead in furnishing us with clergy.

These statistics now covering nine years show that usually two-thirds of our clergy come from rural districts, or small cities, a fact which makes work in these sections of unusual importance.

The percentage of those having college and seminary training is a trifle higher than in the preceding triennium, but a smaller proportion graduated, a result probably of the interruption of studies by the Great War. But we are glad to note a great increase in the percentage of those attending theological seminaries, and a slight increase in the number obtaining B.D.'s. In this respect the seminaries suffered during the Great War. But to have four-fifths of our clergy trained in seminaries is a higher point than we have heretofore reached.

Our Church colleges are furnishing a few more clergy than in the last triennium. The state educational institutions yielded considerably more clergy than in the preceding two trienniums, the increase being from fifteen per cent, through twenty-four per cent, to thirty-four per cent. Thus less than one-fifth went to denominational colleges other than our own, nearly one-fourth to our own Church colleges, more than one-fourth to non-sectarian and, independent colleges and universities, and about one-third to state colleges and universities.

The average age at ordination is 1 year 4¼ months lower than in the preceding triennium, though still higher than in 1916-19. We can now see the reason for the increase in the age of ordination in the triennium immediately following the Great War, for the percentage of those over 40 years of age at ordination jumped from seven per cent in 1916-19 to twenty-three per cent in 1919-22. With the young men delayed in their studies, the Church evidently turned to older men under the Canons adopted at the 1919 Convention. Even yet the percentage of such older men is so high that in the last triennium nearly one-fifth of those ordained were over forty years of age at the time of ordination.

The hopeful features of this report are the higher percentages of our own native born and of our own Church en-

tering the ministry, the increased percentages of those having college and seminary training, and the lowering of the average age at ordination, and especially the drop in the percentage of those over 40 years of age when ordained.

EDUCATIONAL STATISTICS OF THE CLERGY ORDAINED BETWEEN THE GENERAL CONVENTIONS OF 1922 AND 1925

(Or more exactly of those whose ordinations have been recorded in the Church periodicals.)

PROPORTION REPLYING

Out of 432 addressed, 332 or 77% answered.
N. B. All that follows concerns only the 77% from whom answers were received.

		Percentages for the Triennium	
		1916-19	1919-22
RACIAL ORIGIN			
266 or 80.1%	are native Americans.....	77%	75%
55 or 16.6%	are British or from British Colonies	20%	16%
(See below)			
11 or 3.3%	are other foreign born (see below)	3%	9%
CHURCH ORIGIN			
228 or 69%	were brought up in the Anglican fold	63%	61%
104 or 31%	were not	37%	39%
Of these non-Churchmen			
30 or 28%	were Methodists	35%	35%
18 or 17%	were Presbyterians	18%	20%
18 or 17%	were Congregationalists	13%	12%
11 or 10%	were Baptists	7%	12%
9 or 8%	were Roman Catholics	6%	7%
4 or 4%	were Universalists	0%	1%
3 or 3%	were Lutherans	3%	4%
3 or 3%	were from Reformed Churches ..	3%	3%
3 or 3%	were Reformed Episcopalians ..	0%	0%
1	was an Old Catholic	0%	0%
1	was a Methodist Protestant	0%	0%
1	was a Unitarian	0%	1%
1	was a Disciple of Christ	3%	3%
1	was a Moravian	0%	0%
0	were Friends	2%	0%
		Percentages for the Triennium	
		1916-19	1919-22
LOCAL ORIGIN			
111 or 36%	were born in large cities (i.e., over 50,000)	33%	37%
99 or 32%	were born in small cities (i.e., less than 50,000) ..		
95 or 31%	were born in rural districts.		
COLLEGIATE RECORD			
261 or 77%	went to college	77%	75%
Of these 261			
60 or 23%	went to our Church colleges	29%	18%
	20 to St. Stephen's	25%	9%
	7 to Trinity	12%	8%
	14 to Sewanee	14%	7%
	8 to Hobart	8%	5%
	11 to Kenyon	18%	4%
90 or 34%	went to state universities or colleges	15%	24%
73 or 28%	went to other non-sectarian universities or colleges (e.g., Columbia, Williams) ..	40%	36%
48 or 18%	went to denominational colleges other than our own	18%	23%
22	of the foreign born are not classified as to type of college.		
13	Americans attended foreign universities in addition to those in this country.		
N. B. The above do not total 261 as many men went to more than one college, thus appearing two or three times in the tabulation.			
151 or 58%	won Bachelor's degrees in Arts or Sciences	60%	65%
28 or 11%	won Master's Degrees in Arts and Sciences	13%	16%
3 or 1%	won Doctor's degrees in Arts or Sciences	2.4%	2%
SEMINARY RECORD			
265 or 80%	had seminary training	75%	69%
Of these 265			
38 or 14%	have been to more than one seminary	16%	10%
169 or 64%	graduated	50%	65%
Of these 169			
76 or 45%	received Bachelor's degrees in theology	43%	43%

PREVIOUS PROFESSIONS

- 29 were clergy of other Churches.
 36 record other professions which they had followed before entering the ministry.
 18 were in business or trades.
 7 were teachers or professors.
 1 was a doctor.
 2 were engineers.
 3 were lawyers.
 1 was a farmer.
 1 was a musician.
 1 was in the applied arts.
 1 was a B. S. A. secretary.
 1 was in the Salvation Army.

N. B. In view of the fact that 60 were ordained after they were forty years of age the investigation as to previous professions could profitably be pursued further. The blank used to secure this information did not ask this question, and the above is information volunteered or plainly to be inferred from the answers to such questions as were asked.

AVERAGE AGE

33 years, 1 month, was the average age at ordination. (31 years, 2 months, 1916-19: 34 years, 5½ months, 1919-22.)
 Those ordained after 40 years of age numbered 60 (out of 314 who gave ages) or 19% 7% 23%

SEPARATE STATISTICS FOR THE FOREIGN BORN

BRITISH

Total 55 or 16.6% of the 332 who replied in this investigation 20% 16%
 38 or 69% of these went to college 60% 67%
 40 or 73% of these 40 went to a seminary.. 69% 57%
 41 years, 2 months, average age at ordination.
 (35 years, 4 months, 1916-19: 37 years, 9½ months, 1919-22.)

Those ordained after 40 years of age numbered 26.

Of these British

- 25 were English.
 13 were Canadians.
 9 were from other colonies.
 4 were Irish.
 2 were Welsh.
 2 were Scotch.

OTHER NATIONALITIES

Total 11 or 3.3% of the 332 who replied in this investigation 3% 9%
 5 or 45% of these went to college 66% 27%
 4 or 36% of these went to a seminary 90% 32%
 39 years, 5 months, average age at ordination.
 (33 years, 7 months, 1916-19: 33 years, 8½ months, 1919-22)
 5 were over 40 years at the time of ordination.

Racial origin as follows:

- | | | |
|-------------|------------|--------------|
| 2 Italians. | 1 French. | 1 Swede. |
| 2 Cubans. | 1 Syrian. | 1 Hungarian. |
| 1 Haitian. | 1 Mexican. | 1 Greek. |

REPORT OF COMMISSION ON ADAPTING THE OFFICE OF DEACONESS TO PRESENT TASKS OF THE CHURCH

[ABRIDGED]

ONE conviction has dominated the deliberation of your Commission and has put a note of urgency in its findings and recommendations; namely that, at the present time, there is offered to the women of the Church through the ministry of deaconesses a unique opportunity for varied and far-reaching service, and that the Church will greatly suffer if this opportunity is not adequately met.

There is no question that a body of women, properly qualified, adequately trained, and duly commissioned, would materially increase the effective working force of the Church at a time when that force is greatly taxed. Such a body of women would bring much needed reinforcement at many vital points to the pastoral and evangelistic labors of the clergy. Especially in educational fields, among the increasing numbers of students in schools, colleges and universities, our deaconesses have proved their ability and usefulness. Again, in rural districts, some beginnings and experiments have been made and tried by deaconesses, the notable success of which is a real challenge to the devotion and patriotism of the women of the Church. These are but illustrations. Many others could be given.

It should be noted incidentally that such varied ministries by deaconesses would not rival or overlap the ministry of women in our Religious Orders. The type and kind of service given to the Church by deaconesses on the one hand and by Sisters on the other, are markedly if not essentially distinct and the distinction would necessarily persist.

First, then, your Commission would urge on the Convention the pressing need which the Church has for deaconesses and for many more of them, if the Church's service is to match to Church's opportunity. But secondly, and on the other hand, your Commission is equally convinced that if this work is to be accomplished by our deaconesses, and if necessary additions to their number are to be secured, something must be done, and that without delay, to give our deaconesses a new standing and a fuller recognition by the Church. Our report is chiefly concerned with this latter aspect of the question. Our recommendations are made primarily with this end in view.

In these present recommendations your Commission, in some important details, has modified its recommendations to the last General Convention. Nevertheless, it still holds firmly to the principles which underlay its earlier report. These principles may be summarized as follows:

First, that the ministry of deaconesses must be taken by the whole Church very seriously, and as a matter which vitally concerns its welfare and efficiency, so that a full measure of sympathy, interest and support may be forthcoming.

Second, that in order to secure for our deaconesses the respect and esteem which are so justly due them, and in order to draw into the order the right type of candidates, our deaconesses must be given a more definite and authoritative commission in the name of the Church; a more uniform and complete training for their work; and a more adequate support both during active service and after retirement or disability.

Third, that the true goal to be aimed at is not at all to approximate the office and work of a deaconess to that of a deacon, which latter, as is well known, has ceased to have significance save as a short probationary period before admission to the priesthood. On the contrary, our aim should be to give to the office of Deaconess a distinctive place of its own in the official ministry of the Church such as it had in ancient days.

The Church should use women in its ministry, not to duplicate or emulate the work of men, but in such manner as will bring to the service of the Church those feminine qualities and gifts which are, and ought to be, woman's unique contribution, and without which the ministry of the Gospel of our Lord cannot be completely realized. If this, its true aim, were to be fulfilled, the Order of Deaconesses would provide, for the women of the Church, a means for the full and free expression of their characteristic spiritual gifts in orderly and carefully regulated ways.

Your Commission has sought to embody these principles in the resolutions herewith proposed for your adoption: First, a new Canon which is to take the place of the present canon No. 24; secondly, a Service of Admission to be set forth as contemplated in the present canon, by the authority of this Convention for the use of the whole Church.

Your Commission believes that all its conclusions are restrained and conservative. Your Commission therefore, makes its present recommendations with great confidence that the Convention will acknowledge their reasonableness and necessity. On the other hand, the Commission believes that these recommendations, if approved by the Convention, will bring greatly needed and well-deserved recognition and encouragement to these faithful and devoted servants of the Church, whom the Commission desires in every possible way to strengthen and support.

The matter of pensions for deaconesses, which was referred to this Commission, has been considered with great care, but we regret that we are able to add nothing to the report which we made three years ago when we called attention to the opportunity for obtaining insurance at cost, offered to Church workers by arrangement of the Trustees of the Church Pension Fund, but pointed out that this did not meet the situation. We can only repeat the recommendation that as soon as possible a fund should be raised and a system adopted for old age pensions for deaconesses. It is to be hoped that if this were done, the Trustees of the Church Pension Fund would be willing and able to undertake the administration of it.

[A canon proposed was adopted. A proposed service for admission of Deaconesses was considerably amended and then adopted in both Houses; but the forms adopted in the two Houses differed so greatly that the proposed Service was finally referred to the Commission on Revision of the Prayer Book for report to the General Convention of 1928.]

Bishops Coadjutor and Suffragan

The Report of the Joint Commission

[ABRIDGED]

THE Constitution recognizes the office of Bishops Coadjutor, but does not prescribe their duties. It confers upon them the right to sit and vote in the House of Bishops (I, 2). It would be open to inference that they have no original jurisdiction from the language of I, 2, which provides that "Every Bishop of this Church having jurisdiction, every Bishop Coadjutor, and every Bishop who, by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, has resigned his jurisdiction, shall have a seat and vote in the House of Bishops." If Bishops Coadjutor had jurisdiction it would at least not be necessary to mention them as a separate class of Bishops entitled to sit and vote in the House. This view was adopted by the General Convention of 1916 when in conformity with the report of a committee of the House of Bishops they amended Canon 9 (now 13) by striking out the requirement of consent of a majority of the Bishops in the United States having votes in the House of Bishops to the election of a Bishop, and substituting for it the consent of a majority of the Bishops of this Church having jurisdiction in the United States. The reason for the amendment was that the Canon as it formerly stood was deemed to be in conflict with the Constitution, which required (II, 2) the consent of a majority of the Bishops of this Church exercising jurisdiction in the United States.

Under the Canons (13, II (1)) a Bishop Coadjutor has the right of succession. Before his election the Bishop of the Diocese is required to assign to him his duties when ordained and constituted. He may ordain, and may perform the other duties of the Diocesan connected with ordination, when so empowered by the Bishop in his assignment of duties preceding election (9, I (1)).

Suffragan Bishops are expressly provided for in the Constitution (II, 4, 5). They have not the right of succession; they are entitled to sit, but not to vote, in the House of Bishops (*ibid.*); they are eligible to be Bishop or Bishop Coadjutor of a Diocese, or Suffragan in another Diocese, or Missionary Bishop (*ibid.*); they may be placed in charge of a Diocese and become temporarily its ecclesiastical authority, upon the death of the Bishop, or his disability, or absence, when the Constitution and Canons of the Diocese so provide (*ibid.*). His authority is not assigned to him, as in the case of a Coadjutor, before his election; but he "shall act in all respects as the assistant of the Bishop of the Diocese, and under his direction" (Canon 15, IV). No Suffragan Bishop, while acting as such, shall be rector or settled Minister in charge of a parish or congregation (15, VII); although a Bishop or Bishop Coadjutor may be.

With respect to jurisdiction the Bishop Coadjutor and the Suffragan Bishop stand upon the same footing; neither has any jurisdiction *ex officio*; each has only such as the Diocesan assigns to him; in the one case before his election; in the other case from time to time as occasion arises.

The only essential difference between them is that the one has the right of succession; the other has not. The reason for this difference is obvious; not more than one person at a time can have it.

Right of succession does not inhere in the office of Coadjutor. The early Church was opposed both to the designation of a Bishop by his predecessor, and to the election of a Bishop before the see became vacant. When a Bishop became disabled through age or through physical or mental infirmity he was helped by another Bishop as circumstances required. His duties that were administrative could be generally performed by a layman; most of those that were sacerdotal could be performed by a priest. In one way or another the affairs of the Church could be carried on. Such division and devolution however became more inconvenient and less adequate as the Church grew, and gradually the office of Bishop Coadjutor gained favor and became usual. Pope Gregory the Great (A. D. 590-604) is said to have recommended the employment of coadjutors, but without right of succession. Pope Boniface VIII (A. D. 1295-1303)

made provision for recognizing and regulating the office. The right of succession was not primitive but mediaeval.

There appears to be no ground in the origin or in the essential properties of the office for discriminating between the two kinds of Bishops with respect to their capacity either to sit or to vote in the House of Bishops. The right of succession, until it culminates in actual succession, does not constitute any essential difference between them in any other particular than precedence in dignity.

The right to sit in the House signifies, on one side, the desire of the House to hear what Suffragan Bishops may have to say, and, on the other side, the right of the Suffragans to take part in the deliberations of the House. If they are worthy to advise the House there is no obvious reason why they should be deemed unworthy to consent to or to dissent from the conclusions of the House: which in conceivable cases may be much influenced by the advice of Suffragans. . . .

Apprehension has been felt that if there were one or more Suffragans in a Diocese and all could vote in the House of Bishops they might all vote alike and that Diocese would gain an undue weight in any division of the House. But there is no guaranty and no probability that the Suffragan would always vote with the Diocesan; and neither the Diocesan nor the Suffragan represents the Diocese.

The privilege of voting would not tend towards deterioration in quality of the class of Suffragans; so far as it might have any effect at all its tendency would be in the opposite direction.

There is no reason to suppose that Diocesan Bishops would grudge the vote to their Suffragans as a disparagement of their own dignity, any more than they grudge it to the Coadjutors. The office of Suffragan Bishop appears to be derived from the very early office of Chorepiscopus, which was designed to aid the Bishop of the City in administering the affairs of the country congregations. The country clergy and the country bishops in the early Church may have been inferior in education and culture to the clergy of the cities, and for that reason they may have been subject to certain disabilities, and regarded as less qualified in knowledge, experience, and judgment for participation in the synods. But such is not the case now. At the present day the Suffragan Bishops, as a class, though their special duties be appointed in country parishes, are not less educated, less experienced in the work of the ministry, or less judicious, than those who are chosen to the Diocesan episcopate.

As for excluding Suffragan Bishops from the vote on account of any supposed pride of place, or jealousy of rank, among the Diocesan Bishops of this Church, there is no such thing among them. If there were so grave a blemish in any of them, it ought not to be encouraged.

For fifteen years this Church has profited by the services of Suffragan Bishops. In some Dioceses they have been thought indispensable. They have done the work committed to them as well, on the whole, as Bishops Coadjutor; possibly as well, on the whole, as Diocesan Bishops. They have gained the respect and affection of their Dioceses. Some of them have been chosen Bishops Coadjutor or Bishops of Dioceses. They have filled in a larger way than, in many cases, the Bishop of a Diocese could, one of the essential duties of the episcopate, that is, pastoral care; acquiring closer knowledge and consequently more intimate sympathy with the parochial clergy in their work, often difficult, sometimes discouraging; and closer relations with the people in the parishes. Their office ought to be magnified rather than disparaged.

Your Commission find no sufficient reason for withholding the vote in the House of Bishops from Suffragans, any more than from Coadjutors. They are of the opinion that the right to vote ought to be conferred upon them. . . .

This Commission [also] recommend that the proposal to require previous consent to the election of a Suffragan Bishop

from the General Convention or from a majority of the Bishops exercising jurisdiction in the United States and of the several Standing Committees be not adopted; but that the previous consent of the Provisional Synod, or during a recess thereof, the consent of a majority of the Bishops exercising jurisdiction in the Province and of the several Standing Committees in the Province be required.

They further recommend that the previous consent of the Provincial Synod or of a majority of the Bishops and Standing Committees be required for the election of a Bishop Coadjutor.

[None of the recommendations of the Commission was adopted.]

EVANGELISM IN THE CHURCH

THE REPORT OF THE JOINT COMMITTEE TO THE
GENERAL CONVENTION

THE Joint Committee, appointed to consider all memorials and resolutions brought before the Convention referring to the general subject of Evangelism in the Church and to report back its findings and recommendations at the earliest possible moment, begs to report as follows:

The report of the Commission on Evangelism, working under the Field Department of the National Council, that covers their work in connection with the conducting of Preaching Missions, has been considered.

St. Philip's Society for Teaching Missions has submitted an exhibit and has offered its services, with the petition that the General Convention shall set forward an enlarged plan of operation to embrace not only Preaching and Teaching Missions in large centers of population, but also in rural communities and among children.

Memorials have been received from the Province of Sewanee, the Diocese of Georgia, the Diocese of Tennessee, and from a group of clergymen of the missionary district of San Joaquin. They are in substantial agreement that evangelism is the supreme task of the Church, that laymen are ready and qualified to do their part in the evangelistic work which belongs to clergy and laity alike, and that the time has come for the national Church officially to approve, organize, and direct the evangelistic zeal that is becoming strikingly evident in groups or laymen.

A report on increased lay activity in the Church has been submitted by the committee appointed by the President of the National Council in accordance with the resolution of the last General Convention. It urges a strong pronouncement by the General Convention emphasizing active evangelism on the part of the clergy and laity as a fixed program of the Church suggesting specific forms of effort, such as weekly prayer meeting, senior Bible classes for men and women, the use of lay readers in mission work, and recommending the appointment in every diocese of laymen who may coöperate with central agencies.

The Laymen's Association of the Diocese of Virginia asks for official approval of lay evangelism.

The Brotherhood of St. Andrew, in its fortieth National Convention held in Pittsburgh in September, 1925, presents a memorial expressing the conviction that no more important objective could be incorporated in the organized program of the national Church than that which would relate directly to the arousing and directing of the evangelistic power of the laity under the consecrated leadership of our bishops and clergy. The Brotherhood pledges its enthusiastic coöperation with such agency as the national Church shall commission to serve this major objective.

A striking example of the possibilities of lay evangelism is recorded in St. Joseph's Church, West Durham, in 1924, when 113 members were confirmed as the sole result of the effort of the laymen of the parish, led by the members of the Brotherhood of St. Andrew.

Your committee believes that the men and women of the Church, young and old, are at this time ready to participate in a nation-wide program of evangelism, provided the purpose and plan is definitely stated in terms which every member can understand, appreciate, appropriate, and apply.

We believe this purpose cannot be stated more clearly than in the simple, forceful language used when a member is signed "with the sign of the Cross, in token that hereafter he shall

not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

This means calling into active service every soldier who has retired, forgetting that no faithful soldier in Christ's Army ever retires.

It further means reminding every soldier in Christ's Army that he cannot fulfill his responsibility without that special grace which the Captain of our salvation gives to those who ask and who offer themselves to be used by Him.

A program with such a purpose presented to the whole Church through a National Commission on Evangelism would secure the immediate coöperation of the members of The Woman's Auxiliary, The Church Service League, The Brotherhood of St. Andrew, The Daughters of the King, The Girls' Friendly Society, and the members of the diocesan and parochial organizations throughout the Church, who have a like vision and purpose.

Through the membership of such organized agencies in the Church, every parish and mission would become instantly alive as a working factor in the program, and through daily prayer for the spread of Christ's Kingdom and daily effort to bring others into this privileged relationship, the active membership of each mission and parish would increase as never before and express itself in an increased interest in the support of the whole program of the Church.

Such a program presented to the whole Church by a National Commission on Evangelism at this time, so that it may function during the year 1926, would perfectly prepare every mission and parish throughout the Church for The Bishop's Crusade planned for 1927.

We beg to offer the following resolutions:

RESOLVED: (The House of Bishops concurring) that this House request the appointment of a National Commission on Evangelism acting under the Presiding Bishop and financed by the National Council, and that said Commission be appointed by the Presiding Bishop on or after January 1st, 1926, with a view to correlating and unifying all evangelistic effort in the Church.

RESOLVED: That the members of this House [of Deputies], recognizing the urgent need of arousing the members of our Church to active participation in the national program of Evangelism, promise their hearty coöperation in their respective dioceses and districts.

[The first resolution was adopted by both Houses of the General Convention.]

GENERAL CONVENTION NOTES

THE Church in Louisiana welcomed the General Convention with a special sixty-eight page edition of the diocesan paper, *The Diocese of Louisiana*. Besides the usual diocesan news, it contains a full history of the Church in the state, and articles concerning the greater number of parishes, missions, and institutions of the Diocese, all of which is very interesting. The paper is profusely illustrated, one of the chief illustrations being a full page picture of the present diocesan, the Rt. Rev. Davis Sessums, D.D.

THE NEW ORLEANS papers have unearthed a story about the Rev. Charles N. Lathrop, chairman of the Social Service Commission of the National Council. It seems that on one occasion while Father Lathrop was engaged in social service work in San Francisco, Theodore Roosevelt, who was then President, eluded his secret service men and could not for some time be found. Eventually he was located in a little chapel on the outskirts of the city listening to Father Lathrop preach.

A DAILY paper habitually refers to the Convention as "Big Episcopal Meet." In any event, it is not the first "meet" for Bishop Remington of Eastern Oregon, for he was a member of the famous American track team which won 18 out of 23 events in the Olympic games at Paris in 1900. He is also said to be the only bishop to have been consecrated in the uniform of an American soldier.

MICHAEL H. MASON, F.R.G.S., F.G.S., F.Z.S., in his book, *The Arctic Forests*, recently published by Hodder and Stoughton in London, says that the most beneficial establishment in the whole country of which he writes, the Arctic of the Mackenzie and Yukon Rivers, is the American Mission at Fort Yukon, the Hudson Stuck Hospital. He describes with great enthusiasm the work of Dr. and Mrs. Grafton Burke, "who have saved," he says, "probably more lives than they can count, including my own."

Home and Family Life

Being the Report of a Joint Commission to General Convention

TO fail to point out a strength as well as the weakness of modern conditions in the home and family life would be, for this Commission, a fatal mistake and we must not pessimistically magnify certain tendencies of modern life, especially among the young.

A great hope of present day family life is the keenness of the modern youth. Our young people are alive to every opportunity of self-expression. This is not a term originated by youth. It is something made real by the leaders of advanced methods of expressional education and refers to the giving of certain liberties to the younger generation. These young people, eager for knowledge and seeking leadership, have turned to the natural source of such knowledge and the leadership—their parents—only to find too frequently that the men and women of this passing generation are either lacking in interest or so engrossed in their own work and pleasure that youth looks to them in vain for guidance. Disrespect for law, for example, is born rather of a glaring example on the part of their elders than of a spontaneous will of their own.

The youth of this day, by their very eagerness, are stimulating leaders in both religion and science to give clear and definite answers to the questions which youth itself is asking and to the problems we are all facing.

The Church, therefore, must offer a positive leadership and place before its young people a program of life which is not a mere catechism of negation or a decalogue of inhibitions, but rather a living gospel of sympathetic coöperation. By seeking to know the mind of Youth; by living with Youth; by making the young people a vital part of community, Church, and family life; by creating within the household, a true home, the Church may enlist the coming generation in a splendid service.

It is earnestly urged that the Church, through the pulpit, parish house activities, in pastoral care, and in the various agencies of parish life, set forth this positive ideal and unqualifiedly disavow the propaganda which is instilling into the minds of the young people the idea that they are in revolt. Because they may have broken away from some traditions and taboos, it does not follow they are in revolt. They are seeking truth, though by different means from those employed by their elders. Let the search be guided.

To quote President Wilbur of Stanford University:

"Fundamentally, youth has not changed except for the better. It has discarded some of our conventions, but still clings to the best in the old civilization and creating better standards in the new. I am constantly referring moral problems back to our students for solution and I never fail to strike solid bed-rock."

The real difficulty is that in their thinking, as in their conduct, youth are undisciplined—perhaps because we have given them real reason for not respecting the judgment of those from whom discipline comes. Nevertheless, without pessimistic deploring of present conditions, there are certain grave facts about the life of the home which demand equal recognition by our Church clergy and workers.

Modern conditions are slowly but surely weakening home life. What with child labor, women in industry, the growing evil of divorce, impatient attacks on the established order, and such modern conditions as crowding families into apartment life, and encouraged by the drift toward congested city communities, the Church is face to face with problems of great magnitude under difficulty, calling for consecrated, organized, and individual effort and prayer.

The employment of children in industry during the period of their adolescence has far reaching consequences, stunting their growth, morally, spiritually, mentally, and physically. In the future, the activities of Churchmen must be concentrated to a larger extent upon the positive and constructive work of raising the standard of social and economic morality. The social problem of our generation does not consist of the fact that individuals fall into distress. It is that, whether they fall into distress or not, large numbers of persons derive a meagre and

precarious livelihood from—and, more important, surrender their personal liberty and the initiative to—an organization of industry, which appears to offer others considerable affluence and freedom to the point of irresponsibility. It is to that problem and its symptoms, excessive riches and excessive poverty, degrading conditions of work, bad housing, infantile mortality, and child labor, unemployment, that in the future the officers and members of the Church must increasingly address themselves.

Family life in America today is threatened most seriously by the divorce evil. Disguising itself as sympathy for mis-mated individuals, this national cancer is infecting home life at its source and undermining the institution of marriage. The Census Bureau gives figures showing the increase of divorce for fifty years in ten-year periods, as follows:

Ten years to December 31, 1876	122,121
Ten years to December 31, 1886	206,595
Ten years to December 31, 1896	352,263
Ten years to December 31, 1906	593,362
Ten years to December 31, 1916	975,728
Total	2,250,069
Total persons separated, 50 years	4,500,138
Minor children, made orphans, 50 years	689,662
Total, "Damaged Goods" of divorce, 50 years	6,189,000

Most alarming is the rapid increase in proportion to population, set forth on page twelve of the census report. The figures show that the divorce evil has grown five hundred per cent, including 1922, while the population has increased two hundred and fifty per cent.

The situation is rendered still more serious because of the unconcern of the average citizen. The nation itself is committed to a lax attitude. Facilities for dissolving marriage abound, inflaming every trifling dispute, inviting discord, encouraging marital infidelity, and stimulating hasty or secret unions. If the ratio of divorce goes on increasing as at present, the whole conception of Christian marriage will fade from the consciousness of the American people. Thousands of young people in the United States, knowing that the law permits a consecutive polygamy, enter the marriage state with the deliberate purpose of breaking it off, should the first attempt be unsatisfactory.

The Joint Commission thinks that Christian training and that alone will correct this condition. Our own Church is shamefully remiss in its neglect of plain preaching on the nature of Christian Marriage. Seldom do our people hear the holiness and indissolubility of the Marriage bond set forth. Rarely does a clergyman show how grace can be found to make any marriage stable and probably happy. Confirmation classes as a rule are left in ignorance, and the Church people themselves, frequently unintentionally, violate the Commandments of Christ because the Church itself was dumb when it should have spoken.

Allowing for notable and beautiful exceptions, it is generally true that in America the Home has ceased to function. This accounts for the increase of lawlessness, immodesty, and a juvenile depravity. Education, prohibition, legislation, do not check the growth of crime in the United States. We are not facing a crime wave, nor suffering from the effects of war for lack of all these; our ills grow out of the breakdown of the home. Our youth are being reared in an environment which develops egotism to such a degree as to strangle the social instinct and eventually all natural affection. American parents are very generally resigning to the schools a large part of the moral direction of their children. Our public schools are superbly equipped and the teachers are making a very brave effort to help the children, but the school makes no pretense to training the conscience, the emotions, and the will. The appalling increase of theft and embezzlement in the United States is costing the country millions. Religion is the only power that can reach the source of the evil. The home is designed by God as the workshop in which character is built. Godly parents bring-

ing up children in the fear of God, are the greatest benefactors to society.

To return, in this connection, to the immediate matters referred to this Commission, one other menace to the family life is a teaching which so closely harmonizes with the inclinations of a large proportion of our population, as does that of the advocates of birth restriction. It is comforting to the self-indulgent to feel that their personal, selfish desires are in harmony with what passes for altruistic propaganda. In this connection, the Commission cannot do better than quote with hearty approval, the declaration of the latest Lambeth Conference: "The Conference, while declining to lay down rules which will meet the needs of every abnormal case, regards with grave concern the spread in modern society of theories and practices hostile to the family. We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral, and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly oppose what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely, the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self control. We desire solemnly to commend what we have said to Christian people and to all who will hear." A member of this Joint Commission is a member of the Committee of the Lambeth Conference which set forth this pronouncement.

Realizing what suffering and crime result from the marriage of persons of low mentality and infected with communicable diseases, this Commission recommends to federal and state authorities an earnest study of this problem and urges upon our own clergy and laity hearty coöperation in securing suitable legislation upon the subject. We would be glad to have the Governors of our States recommend the passage of such laws in their messages to their respective legislatures.

We also heartily approve the measure proposed by the American Bar Association to the effect that there should be required by law in the several states a suitable interval between the issuance of a marriage license and the date of the performance of the marriage.

There is probably no greater need facing the American people today than family religion; no greater menace to their moral stability than the habitual disregard of God as the God of the family. The unit of our social institutions is not the individual, but the family, and we shall never have a Christian nation until we have Christian homes where Christ abides and the Gospel is present. The Home is the place of refreshment, and he is wisest who also makes it a place of spiritual renewal. It is out of the home where there is a corporate recognition of God, where His name is honored and the fires of devotion are kept burning on the family altar; where the Bible is an open book and its precepts are made the rule of life—out of such homes come the sons and the daughters upon whom rests the future of our land.

There are many excuses offered for the failure of the head of the house to have family prayer, but any family having time to eat, has time for a corporate recognition of God. If circumstances make it difficult for the members of the family to be together at the morning meal, there is the evening when time and opportunity can generally be found for such corporate recognition of God in the home, if there is a desire and the will to do so. We do not plead so much for the length of the prayers as we do for a FAMILY RECOGNITION OF GOD. As a real part of family devotion, we urge a renewed consideration of the need of reinstating the Bible in its place in the home and in personal life. The habitual disuse of the Book is appalling. If one were restricted for the remainder of life to one book, one would choose the Bible, and yet, although so easily accessible, it is little read. Possibly no Christian communion professing to receive it neglects its use so generally as do the members of this Church. It makes a vast difference whether the Bible is in the home as a pious convention or as a real guide to life. One explanation for current neglect is the need of guidance if the Bible is to be read profitably with devotion

and meditation. Such guidance has been provided outside the Lectionary in the Churchmen's Kalendar of Daily Bible Readings. For three years their report has been before the Church and we gladly commend to our people the scheme of reading which they have proposed. During the present year, seventy-five thousand copies have been distributed to the Church. Double that number should be required another year to meet the demand for such guidance for daily Bible readings. There is no substitute for this devotional use of God's Word. Through the ages the men and women who have left the most lasting impressions upon their generations have been those nurtured in the principles of daily communion with God and meditations upon His Holy Word.

GENERAL CONVENTION NOTES

A NEW ORLEANS cartoonist, who signs himself "Trist," is looking for the handsomest bishop. His reason he gives as follows:

"My career has been devoted to drawing the faces of wicked politicians. All the politicians I've caricatured have either reformed and become friends with the paper I worked for, or have sunk into oblivion—leaving me without a *metier* and with a warped nature. On the look-out for portraiture of a more serious and elevating kind, I visited the conclave of bishops. Here is just the material I hungered for."

With his sketches he gives brief characterizations of the prelates. Here are a few of his observations:

"Rt. Rev. John G. Murray, D.D., Bishop of Maryland. The rugged, impressive style of countenance. The Bishop is suggestive of a Roman bust.

"He is noted for speaking little, and saying much. Has been described as 'a man of few words, and every word a half hour's speech.' The Laconians would have made him their king.

"Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth. Decidedly handsome. A head that would lend itself to sculpture.

"The diocese of this young Bishop is in the Indian territory, where he is known as 'Heap Big Good Man.' His work in Duluth belies the old saw that the only good Indian is a dead Indian, for many Indians in his Diocese are communicants of his Church.

"Rt. Rev. John D. LaMothe, D.D., Missionary Bishop of Honolulu. A good *tout ensemble* specimen.

"Formerly rector of St. Paul's, New Orleans. Thence to Baltimore, and later to Honolulu. The fact that he is stationed on an island in the middle of the Pacific does not mean that he is lonely. He is in no way a Robinson Crusoe. On the contrary, he is very popular and much sought out on his little island. Thousands upon thousands of travelers upon all East-bound and West-bound steamers make it a point to keep him busy entertaining them. At times he has envied Robinson Crusoe.

"Rt. Rev. Edward L. Parsons, D.D., Bishop of California. Another right reverend who would look well in marble.

"He admires New Orleans, and praises its people and quaint old buildings.' But don't ask him about our climate. You can't boast the climate here to him. He's from California!"

SALE OF PRISON LABOR to contractors is still a grave problem in the United States, according to the Rev. Charles N. Lathrop, director of the Christian Social Service Department of the Church, discussing the subject in his report to the General Convention.

"The energies of convicts are being exploited for private gain in twenty states," Dean Lathrop explained. "In various prisons the inmates are driven inordinately at their tasks, and their labor is sold for prices below all reason. Efforts of free workers and free labor employers to eradicate this evil are met with strong resistance from those who profit from it. Only by relentless publicity and the arousing of the American public to the realities of the situation can prison labor contracting be done away with."

Dean Lathrop reported brutalities practised upon prisoners in Oklahoma, West Virginia, Michigan, and Maryland because of their failure to fulfill tasks allotted to them in prison contract factories. In one state one task which prevailed under a contract was the stitching of side-seams on shirts to the length of 57,600 inches, or nearly a mile per man per day.

It was brought out in Dean Lathrop's report that the whole prison contract-labor situation is being investigated, at his request, by the department of research and education of the Federal Council of Churches. Findings in that investigation are to be published in pamphlet form in November.

THE REV. ROBERT W. PATTON, head of the American Church Institute for Negroes, in speaking of the Fort Valley, Ga., High and Industrial School, is telling of an old Negro who got it twisted to the "highly industrious" school.

Church Architecture

Report of a Joint Commission to General Convention

[CONDENSED]

AT the General Convention of 1919, preceding the resolution by which the Joint Commission on Church Architecture was instituted, there was this preamble:

"WHEREAS, On the part of the clergy and of the laity there is, in this Church, sore need of fuller information as to what constitutes the fundamental principles which should govern the plan, the design, and the decoration of churches, ignorance of which sometimes leads to such deplorable results in church architecture . . ."

Acting under the Canon, and guided by the direction of the Convention, the Commission has endeavored to carry on the work delegated to it, but the Commission has found itself very seriously handicapped by a general misunderstanding as to its duties, although in the report at the last Convention, and from the beginning, an attempt has been made to make this plain—that is, that this Commission has not thought it to be the desire of the Convention that it should attempt to act as an architect, or to attempt in any way to take the place of architects. Constant requests have been made to the Commission to do exactly this, and it is feared that, in some quarters, dissatisfaction is felt because the Commission has been unable to do this, and so at the start your Commission would reiterate that it feels that instead of attempting to be, as it were, official architects, the best thing it could do would be to encourage good architects, and to assist in developing more good church architecture.

As a matter of fact, no Commission, and no committee, no matter how wonderfully constituted, can ever take the place of an architect.

Through the Secretary, during the past three years, advice concerning the matter, and direction concerning other matters allied to the general subject of architecture and the allied arts, have been given in 183 cases. . . .

Under Article 3, the Commission was authorized to prepare a handbook. This handbook has not been published, for the reason partly that the Convention made no financial provision for doing this. Architectural books, as is well known, are expensive things to print. Furthermore, Mr. Cram has recently revised and republished his admirable book on *Church Building*. In England, *Modern Ecclesiastical Building* has appeared, and in addition, there is now available the very valuable series of books edited by Cox.

Under Article 4, the Commission was instructed "to take up the matter with the officials of the theological schools of this Church, with the view to the inauguration of a short course on church architecture, to be given annually in each school by some competent expert." With some of the schools, this matter has been taken up with encouraging results, and it is hoped that the schools not now giving attention to this subject may be moved to do so.

The church building and the church furnishing and the arts concerned with these are of importance, and it must be agreed on all sides that there is need of higher standards here. The architecture and the arts of the Church exert great influence on the worship of the Church. Surely it is necessary, therefore, to have the clergy and laity well educated in these.

In a number of parishes, parochial commissions are in existence, and it has been found that the people take great interest in courses of instruction on architecture and the allied arts of the Church. Often perplexed rectors, undecided how to act, when some important parishioner desires to give some perfectly impossible window, or other church ornament, find great relief in having the advice and defense of such parochial committees.

Already the Secretary of the Commission has in hand a small book, of which his correspondence has shown him there is great need, which will give pictures and plans and specifications for a number of small churches. As a matter of fact, the small churches are one of our great problems. A large parish can afford to go to architects, but in a very large num-

ber of cases, small parishes, even if they could afford to go to architects, are so distant from the offices of good architects that it would be a very expensive matter to consult them, and the book mentioned, hopes to give sufficient instruction so that a local builder could carry out the erection of the proposed small church. It is hoped that the book may be out shortly.

The Commission desires in this report to repeat the statement of BASIC PRINCIPLES, already announced:

Religious art must be the best obtainable.

Church architecture must be expressive of the historic continuity, the doctrinal succession, and the racial antecedents of *Ecclesia Anglicana*.

Imitations, substitutes, and dishonesty of every kind, together with second-rate work or poor craftsmanship, are intolerable.

Aesthetic infallibility does not inhere in a bishop, a parish priest, the wardens and vestrymen, and a clerical or lay benefactor, or in any architect or other artist because of his vocation.

An architect, just because he is a member of the A. I. A., need not necessarily know anything about church building or religious art.

A firm that advertises widely and employs many plausible "drummers" may very likely produce "art goods" that are a scandal.

Paying for a new church, an altar, a window, or a rood-screen does not give the donor the right to impose his own taste on posterity, or justify the rector, wardens, and vestrymen in accepting something that is bad.

Nepotism in Church art is as bad as nepotism in Church preferment.

A competition is the worst possible way of selecting an architect, a memorial window, a statue, or any other thing that is linked with the church.

There are many architects in America who have proved they can build a church right. There are several makers of stained glass as able as those in England. There are absolutely competent woodcarvers, cabinet makers, metal workers, needlewomen, and embroiderers. Go to them direct. Never "send for a catalogue." If you do not know to whom to go for anything, find out. Until each diocese has its own committee, competent to give information and advice and criticism, this Commission will undertake the task, sending lists of those who already have proved their capacity.

It would be of great service to this commission if clergy and building committees would send in photographs or other records of churches or decorative elements recently completed or proposed. If criticism is asked, it will be given freely.

The Commission would also welcome suggestions as to constructive lines it could well follow, and statements of the difficulties that are experienced in getting good art into the service of the Church.

REFERRING to the recent convention of the Protestant Episcopal Church, *The Chicago Tribune* says:

"The House of Deputies passed a resolution asking the United States Senate to participate in and assist in maintaining the permanent court of international justice at The Hague. *The Tribune* is not able to agree with the idea that the Church as a Church organization has a proper place in the forming of national policies and political action."

Here a Christian denomination is favoring a concrete measure for the prevention of war, and a great newspaper objects, criticising this coöperation in behalf of a quasi-moral measure, as an interference of the Church with the rights of the State. Yet you have noticed that many writers, discussing the calamity that came upon the world in the great war, inquired quiverously how it was that Christianity failed to prevent the catastrophe. "What," they asked, "were the disciples of the Prince of Peace doing while Europe was being turned into an armed camp?" —*The Milwaukee (Roman) Catholic Citizen*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A PROTEST

To the Editor of The Living Church:

WE HAVE JUST READ, with much pain and indignation, the insulting remarks, by Presbyter Ignotus, concerning the bishops and priests consecrated and ordained by the late Bishop Mathew, contained in the account of the recent Old Catholic Congress at Berne, and published in THE LIVING CHURCH.

It may interest him and others to know that poverty in most cases and excessive parochial duties in others were the reasons why the bishops and priests who were consecrated and ordained by Bishop Mathew and who are now working as benefited priests or licensed clergy in the Church of England, did not attend the Old Catholic Congress recently held at Berne.

Although themselves unable to attend, their interests at the Congress were represented by the Rev. J. A. F. Ozanne, Anglican rector of St. Pierre-du-Bois, Guernsey, who was one of the speakers at the Berne Congress. Common justice demands, sir, that you give publicity to this protest.

(Rev.) W. NOEL LAMBERT,

Vicar of St. Gabriel's Popular, London,
and Warden of Corpus Christi, Southend-on-Sea.

(Rev.) H. I. BEALE,

Rector of Sutton, Essex.

[While we cannot feel that "insulting remarks" were contained in the report of the Berne conference referred to, this letter of protest is printed as a matter of courtesy to its writers.—EDITOR L. C.]

CANONICAL OBEDIENCE

To the Editor of The Living Church:

WITH THE "OBEX" MATRIMONIAL finally in the discard, can it now seem unreasonable to demand that that other "Obey," that of the Ordination Services, though originally, equally with the former, indicative of sovereign authority (old English of 1559), yet, in modern usage, significant of serfdom, hurtful in the extreme, be, without delay, consigned to the discard, the entire paragraph in which it appears being replaced by another formula, equally suggestive and equally courteous?

The vow canonical of the English Ordination Services, as set forth in 1559, read thus:

"Will you reverently obeye your Ordinarie, and other chief ministers, unto whom the government and charge is comytted over you, folowing with a glad mind and will their godly admonicion, and submytting your selues to theyr godly iudgements?"

Plainest of English this, as all must allow; nothing but the modernizing of its spelling [as it stands in the present English Prayer Book] needed for our day; yet the following is setting in our American Ordinal:

"Will you reverently obey your Bishop, and other chief Ministers, *who*, according to the Canons of the Church, . . ."

It certainly is abundantly evident that this second line, distinguishing our rendering, is wholly tautological; and that the *who* is an absolute misplacement; and that instead of serving to render the vow more understandable, it has but tended to confuse, to instil a sense of serfdom on the part of the candidate for Holy Orders, together with a preposterous magnifying of sense of authority on the part of the Ordinary, thus paving the way for most ruinous misunderstandings with most tragical results, some in authority imagining themselves empowered to command at will. On this question, the eminent Bishop Gore, formerly of Oxford, thus expresses himself, clearly elucidating:

"I have always interpreted the 'Oath of Canonical Obedience' to the Bishop, as meaning 'obedience according to the rules or canons of the Church,' to which the Bishop also is subject.

"This comes to much the same thing as the interpretation of the words given by the Courts of Law, as see Phillimore, *Eccl. Law*, Vol. I, p. 103, thus:

"The Oath of Canonical Obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey all such commands as the Bishop, by law, is authorized to impose."

Considering that "admonition" is a punishment decreed by an Ecclesiastical Court, *after charge entered and hearing had*; and that "defiance of godly admonition, or godly judgment," cannot be charged, unless there has been defiance of sentence of Ecclesiastical Court, how supremely ludicrous, how insanely criminal, for anyone in authority to presume, on such flimsy pretexts, to decree "inhibition" against priest or deacon. Yet such there be!

Indeed the time would fail to recount even a thousandth part of the tragedies befalling, because of many in authority failing to grasp the plain intent of our Oath of Canonical Obedience. And so utterly cruel are the consequences of the autocracy thus developed, that no course is there other than the complete elimination of said Oath. Can we even imagine St. Paul thus addressing Timothy or Titus:

"Will you reverently obey your Bishop?"

As substitute for this vow Canonical, we suggest the sentence following:

"My dear Brother in Christ: Are you willing and ready to become, with me, a fellow-worker, a coworker with our God?"

National City, Calif.

(Rev.) W. BOLLARD.

THE UNDERGRADUATE'S RELIGION

To the Editor of The Living Church:

PLEASE LET ME EXPRESS my appreciation of your article, The Undergraduate's Religion, in THE LIVING CHURCH for October 3d. To one who is both a schoolman and a Churchman, it was heartening to see such a sane view of education and religion put into print.

May I add, though, that perhaps the Church is not altogether to blame in the present situation? You are unquestionably in the right when you say that infidelity among students is due primarily to the Church's failure to give its young people adequate preparation for college. However, the schools and colleges cannot be wholly absolved. Education is more or less of the head; religion, more or less of the heart. If the Christian Church has fallen into the error of supposing that its faith must stand or fall with obsolete science or philosophy, our educational institutions have, despite numerous warnings, very generally embraced the Protagorean fallacy that man is able to apply the scientific yardstick to all things—including religion. In either case logic is flouted. Yet the school's mistake is probably the worse, for a school is primarily and essentially an intellectual institution.

The quotation from Ian Maclaren on page 741 of the same issue illustrates the point. For the things of faith, faith; for the things of sight, sight. Not only is there no logical necessity to find a common denominator of science and religion; any attempt to do so is quite illogical. The obviously reasonable thing is to reconcile the apparent contradictions (they are apparent only) of science and religion: truth can not conflict with truth. Where this is not done, ought we not to conclude that the good will to do it is lacking; that the educator who decries religion, and the cleric who excoriates science, act as they do from mere wantonness and wilfulness, and not from anything even remotely connected with a zeal for the truth?

Birmingham, Ala.

PAUL BENRIMO.

ENTRANCE OF AFFIRMATIVE ALIMONY

To the Editor of The Living Church:

IT IS possible, I think, that the Marriage Service will survive the loss of "obey," as Jerusalem lingers on the map after the destruction of the Temple of God therein. But when our ecclesiastical legislators throw "obey" out of the front door, some kind of entertainment must be devised for affirmative alimony pounding on the back door for admission. Obedience, intelligent and cordial, is the recognized cohesive element in all human associations, whiles the disjunctive companionships and alluring alimonies ever are good bedfellows.

Oxford, N. C.

(Rev.) F. H. T. HORSFIELD.

Church Kalendar



NOVEMBER

"PRAY GOD to give you an honest and good heart and then, without waiting, begin at once to obey Him with the best heart you have."—*Catholic Citizen.*

15. Twenty-third Sunday after Trinity.
22. Sunday next before Advent.
26. Thursday, Thanksgiving Day.
29. First Sunday in Advent.
30. Monday, St. Andrew, Apostle.

APPOINTMENTS ACCEPTED

COBB, Rev. J. MANLY, assistant at St. John's Church, Roanoke, Va.; to be rector of Christ Church, Blacksburg, Va.

CRUM, Rev. ROLFE P., rector of Trinity Church, Tulsa, Okla.; to be rector of St. Mark's Church, San Antonio, Texas, January 1st.

HALL, Rev. CHARLES MERCER, rector of St. Mary's Church, Asheville, N. C.; to be rector of Trinity Church, Bridgeport, Conn., November 29th.

HERNDON, Rev. HENRY N.; to be curate at Trinity Church, Wilmington, Del.

LITTLE, Rev. PAUL, rector of the Church of the Advent, Oakland, Calif.; to be rector of the Church of St. John the Evangelist, Chico, Calif.

MASON, Rev. W. ROY, rector of Christ Church, Charlottesville, Va.; to be assistant to the Archdeacon of Mountain Work in the Diocese of Virginia, with residence in Charlottesville, January 1st.

McKINSTRY, Rev. H. KENNETH; to be assistant at St. Matthew's Cathedral, Dallas, Tex.

MEYER, Rev. OSCAR, missionary in Chenango Co., N. Y.; to be rector of Christ Church, Sherburne, N. Y.

PEROT, Rev. ELLISTON J., rector of St. John's Church, Salem, N. J.; to be rector of Grace Church, Linden, N. J.

REEDY, Rev. JAMES J. H.; to be *locum tenens* at Trinity Church, Tulsa, Okla., January 1st.

SMITH, Rev. BERTRAM L., associate priest at St. Matthew's Cathedral, Dallas, Tex.; to be rector of St. Barnabas' Church, Omaha, Nebr.

WILLARD-JONES, Rev. W. H., rector of St. Ann's Church, Chicago; to be chaplain to the Sisters of St. Mary, Kenosha, Wis., November 9th.

RESIGNATION

TWISS, Rev. E. O., as vicar of the Church of the Advent, Baltimore, December 15th; to take work in the Diocese of Niagara, Canada.

NEW ADDRESSES

KELLOGG, Rev. NELSON; at Emmanuel Parish House, Newport, R. I.

SIMPSON, Rev. EDMUND TREW, of Corvallis, Ore.; at Yreka, Calif.

ORDINATIONS

DEACON

NEBRASKA—On Thursday, October 1, 1925, the Rt. Rev. E. V. Shanley, D.D., Bishop of the Diocese ordained to the diaconate, in St. Peter's Church, Neligh, the Rev. WILLIAM ALFRED CAVE. The Rev. D. J. Gallagher presented the candidate and preached the sermon.

The Rev. Mr. Cave received his education at Wooster College and the Union Theological Seminary. He was for a number of years a minister in the Congregational Church, and has been in charge of the church at Neligh while preparing for orders in the Church.

PRIEST

FLORIDA—On Sunday, October 25, 1925, in St. Cyprian's Church, Pensacola, the Rev. EDWIN SAMUEL SHIRLEY was ordered priest by the Rt. Rev. Frank A. Juhan, D.D., Bishop of the Diocese, assisted by Archdeacon Wood, the Rev. Hendree Harrison, rector of Christ Church, Pensacola, and the Rev. John C. Scottowe, rector of St. Katharine's Church, Pensacola.

The Rev. Mr. Shirley will continue to minister

as priest in charge of St. Cyprian's, and of the Church of St. Michael and All Angels, Tallahassee.

SOUTH DAKOTA—At Grace Church, Huron, on the Eve of All Saints' Day, October 31, 1925, at 7:30 A.M., the Rev. ROBERT DEAN CRAWFORD, was advanced to the priesthood by the Rt. Rev. HUGH L. BURLISON, D.D., Bishop of South Dakota. The candidate was presented by his former rector, the Rev. E. W. Pigion. The Rev. Oliver Riley preached the sermon. These priests, together with the Rev. J. H. Saunders, united in the imposition of hands.

The Rev. Mr. Crawford continues in his work at Spearfish, Belle Fourche, and Newell.

BORN

The Rev. and Mrs. NELSON B. GILDERSLEEVE of Auburn, Maine, announce the birth of a daughter, MARY ELIZABETH, on All Hallows' Eve, October 31st.

DIED

BENSTED—Entered into life eternal on All Saints' Day, November 1, 1925, the Rev. BENJAMIN T. BENSTED, rector of Christ Church, Rugby, Tenn.

DOD—Died, at Newtown, Pa., October 31, 1925, HARRIET MARIA, daughter of the late Rev. William A. Dod, D.D., and Catherine Stockton, his wife, of Princeton, N. J., in her seventy-fourth year. The funeral services were at St. Luke's Church, Newtown, November 2d, and the interment was at Princeton, N. J.

MEMORIALS

In loving memory of ARTHUR LACEY-BAKER, Mus. B., who entered life eternal November 8, 1921. R. I. P.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

SMALL MISSION IN WISCONSIN NEEDS priest. Offers a Catholic work, \$1,500 yearly and rooms. Address P-491, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST WANTED IN SOUTHERN city. Excellent opportunity for teaching in the town. Salary not large. Apply H-492, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST DESIRES PARISH. Successful. Good preacher. Rectory and living stipend. Address B-498, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, DESIRES PARISH WITH OR without missions. Experienced in city and student work. Sound Prayer Book Churchman and all round parish worker. Fully acquainted with weekday religious instruction. Have car. Excellent references. Address TUBALCANE-486, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK.

Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAM- ily, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY. Address P-495, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A WOMAN OF CULTURE AND EDUCA- tion, desires a position as House Mother, in a boys' or girls' school, or to have the care and charge of motherless children, and their home. Very highest references as to experience and ability can be furnished. Address C-494, LIVING CHURCH, Milwaukee, Wis.

DEACONESS, GRADUATE OF ST. FAITH'S, desires a position in an active Church, as parish worker or as House Mother in a boys' or girls' school. Highest references as to experience and executive ability can be furnished. Address D-493, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SPECIAL- ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, AGE thirty, fifteen years' experience, desires connection in Newark diocese or in New York City. Highest recommendations. Address C-488, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG bachelor. Strong Churchman. Many years' experience in training male choirs. Specialist for boys' voices. Give organ recitals. Wants church where real Church music is appreciated. Address ORGANIST-490, LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, BUSINESS Executive, seeks change to larger city. South preferred. Experienced director and organist. Successful in general community development and publicity work. Business connections desired. Address, SECRETARY, P. O. Box-123, Greenville, Mississippi.

TWO CATHOLIC CHURCHWOMEN OF training and experience desire charge of a Church institution (school or hospital preferred) after December 31st. Address W-496, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS—PEOPLE'S PLAIN and stamped wafers—(round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

RETREATS

THERE WILL BE A RETREAT FOR TEACH- ers and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, November 21st, beginning at 8 A.M., and ending at 5 P.M. Conductor, Rev. C. C. Edmunds, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

THERE WILL BE A RETREAT FOR AS- sociates and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Wednesday, November 18th, beginning at 8 A.M., and ending at 5 P.M. Conductor, Rev. F. L. Vernon, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, **THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. **MOBBRAY'S**, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 uniformly liked for fine surplices at \$1.25 per yard. Write for samples. **MARY FAWCETT**, 115 Franklin St., New York City.

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ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

RALLY THE MEN AND BOYS

for the

ANNUAL MEN'S COMMUNION

The First Sunday in Advent
November 29, 1925

Many thousands of confirmed men and boys will receive Communion in their respective parishes at a concerted time on the First Sunday in Advent. It is a growing custom. The parishes and missions engaging in it last year numbered 606. This is the Eighth Year. Write for information and sample of notification cards to

BROTHERHOOD OF ST. ANDREW
202 S. Nineteenth Street, Philadelphia, Pa.

CHRISTMAS CARDS

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send 2 two cents stamps for specimens. Excellent for Bazaars. **W. GLASBY**, 12 Edwards Square, London, England.

FOR EVERY NEED OF CHRISTIAN people. Circular on application to **THE GIRLS' FRIENDLY SOCIETY**, 15 East 40th Street, New York City.

CHRISTMAS SUGGESTIONS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. **M. ZARA**, Germantown, Pa.

SEND \$1.00 FOR ASSORTMENT OF 17 attractive designs with envelopes, both plain and lined, and a box of seals. 75 cts. for 15 card assortment. **Mrs. C. W. URSON**, 234 W. Park Ave., Mansfield, Ohio.

SHAKESPEARE, A GOOD CHRISTMAS gift. **THE GAME, "A Study of Shakespeare."** Endorsed by best authorities. Price 60 cents. **THE SHAKESPEARE CLUB**, Camden, Maine.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

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SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by **SOUTHERN CHURCHWOMAN**.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE**.

FOR SALE

DICTAGRAPH NEARLY NEW FOR LOW price. Write to **DICTAGRAPH-497**, care **LIVING CHURCH**, Milwaukee, Wis.

FOR SALE: ESTEY ORGAN, 7 STOP, tubular pneumatic. Kinetic electric blower. Good condition. Available about January 15th. Address **D-487**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q. Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Florida

St. Paul's Church, Key West
A Church Home for Church People
Ven. **C. R. D. CRITTENTON, D.D.**, Rector
7:30 and 11:00 A.M., and 7:45 P.M.

Minnesota

Church of St. John the Evangelist
Portland Avenue and Kent Street, St. Paul
The Rev. **F. D. BUTLER, B.D.**, Rector
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
Rev. **DON FRANK FENN, B.D.**, Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

New York

Cathedral of All Saints, Albany
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. **H. PERCY SILVER, S.T.D.**, Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereophones, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address **Information Bureau**, **THE LIVING CHURCH**, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the **Morehouse Publishing Co.**, Milwaukee, Wis.]

D. Appleton & Co. 35 West 32d St., New York, N. Y.

Modernism as a Working Faith. By **W. Maurice Pryke, B.D.**, rector of Risby, Bury St. Edmunds.

Brooks-Bryce Foundation. 19 West 31st St., New York, N. Y.

Brooks-Bryce Anglo-American Prize Essays—1925. With an Introduction by **Henry Van Dyke**.

Thomas Y. Crowell Co. 393 Fourth Ave., New York, N. Y.

British Drama. An Historical Survey from the Beginning to the Present Time. By **Allardyce Nicoll**, professor of English Language and Literature in the University of London (East London College); author of *An Introduction to Dramatic Theory*, *A History of Restoration Drama*, etc. Price \$3 net. Postage extra.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

Gabriel Samara, Peacemaker. By **E. Phillips Oppenheim**. Price \$2 net.

One Increasing Purpose. By **A. S. M. Hutchinson**. Price \$2 net.

The Glass Window. A Story of the Quare Women. By **Lucy Furman**. Price \$2 net.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Applied Religion. By the Rt. Rev. **J. P. Maud, D.D.**, Lord Bishop of Kensington. With a Preface by the Rev. **H. R. L. Sheppard, M.A.**, vicar of St. Martin-in-the-Fields, Trafalgar Square. Price \$1.25.

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Pulpit Preparation. A Series of Sermons by Various Divines for Sundays and Holy Days throughout the Ecclesiastical Year. Edited by Henry Burn, B.D., rector of Whitfield, near Ipswich. Vol. I. Advent to Trinity Sunday.

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Modern Religious Verse and Prose. An Anthology. By Fred Merrifield, assistant professor of New Testament History and Interpretation in the University of Chicago. Price \$3.50.

University of North Carolina Press. Chapel Hill, N. C.

The Scientific Study of Human Society. By Franklin H. Giddings. Price \$2.

Systems of Public Welfare. By Howard W. Odum, Kenan professor of Sociology and director of the School of Public Welfare, University of North Carolina; and D. W. Willard, associate in research, Lincoln School of Teachers College, Columbia University. Price \$2.

The Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

Foundation Stones. Being a Course of Short Lectures and Sermons on "The Faith Once for All Delivered." By H. P. Almon Abbott, M.A., D.D., rector of Grace and St. Peter's Church, Baltimore, Md.

Yale University Press. New Haven, Conn.

The Annual of the American Schools of Oriental Research. Vol. V for 1923-1924. Edited for the Managing Committee by Benjamin W. Bacon. Published by the American Schools of Oriental Research under the Jane Dows Nies Publication Fund.

PAPER-COVERED BOOKS

From the Author. Freewater, Mont.

The Scriptural Sabbath. As Regulated by The Hebrew Calendar, Determined by the Authority of Jesus Christ, the Lord of the Sabbath and Fixed by the Practices of the Early Christians. By Rev. H. G. Cowan. Price 50 cts.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

V. The Problem of Suffering and Evil. By the Rev. M. G. Glazebrook, D.D., Canon of Ely, formerly Headmaster of Clifton.

VI. Inspiration. By the Rev. T. H. Bindley, D.D., rector of Denton, and Hon. Canon of Norwich.

VII. Religion and Science. By the Rev. J. C. Hardwick, M.A., B.Sc., vicar of Partington, formerly chaplain of Ripon Hall, Oxford.

VIII. The Virgin Birth of Christ. By the Rev. T. F. Royds, B.D., rector of Haughton, Staffs.

IX. The Atonement. By Douglas White, M.A., M.D., chairman of the Council of the Churchmen's Union.

X. The Stories of Genesis. By the Rev. R. H. Kenneth, D.D., regius professor of Hebrew in the University of Cambridge, Canon of Ely.

All of the above belonging to the series *Papers in Modern Churchmanship*, edited by the Rev. C. F. Russell, M.A., headmaster of King Edward's School, Southampton, and late fellow of Pembroke College, Cambridge. Price 15 cts. each.

The Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

The Victory of the Cross. Addresses on the Seven Words of the Victorious Lord. Given at Grace Church, Sandusky, Ohio, on Good Friday, 1924, by the Rev. N. R. H. Moor, M.A.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

The Episcopate of Samuel Seabury. His Ecclesiastical Statesmanship, His Doctrinal Leadership, His Liturgical Scholarship. By the Rev. George T. Linsley. Soldier and Servant Series. Publication No. 7. Quarterly, 50 cts. September, 1925.

The Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

The Joy of the Cross; An Essay for the Clergy. By H. P. Almon Abbott, M.A., D.D., rector of Grace and St. Peter's Church, Baltimore.

BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

Bulletin No. 19. October, 1925.

WILLIAMS HOUSE, DETROIT

DETROIT, MICH.—If it could do nothing else but point to Williams House, the House of Churchwomen of the Diocese of Michigan would amply justify its four years of existence. Williams House, established in November 1921, as a home for borderline girls, has rendered a wonderful piece of constructive service in the city and state. As a religious enterprise Williams House traces its origin to the inspiration of the great Bishop whose name it bears. Its financial support was begun by a generous gift from Mrs. Henry Ford and has been continued by the House of Churchwomen. The great success of the house, however, has been due in a large measure to the inspired supervision of Miss Clara Wolbert.

Williams House fills a need which is not met by any other social service agencies of the city and a few features from the report of the superintendent for one month will show how wide are the ramifications of this work. During the month in question, girls came to Williams House from the Catholic League, the Women's League, the Pontiac Police Division, the Girls' Protective League, the Juvenile Court, and from the streets. During the same month girls were sent to hospitals, to boarding homes, to their own homes, to school, and to various positions.

In spite of the common impression that really redemptive work under the conditions is next to impossible, Williams House has to its credit a surprising number of positive recoveries. One girl, who was at the home in 1922, wrote the other day that she supposed Miss Wolbert did not imagine that Williams House had made any impression on her (and Miss Wolbert admitted that she had feared not) but that she had learned things there she had never forgotten, and she would like the people at Williams House to know that she had come through well enough so that she now had a "good Christian husband." And recently a letter came to the Board of Directors from a college girl who had been at the home for a time, saying that she wanted to express her appreciation of what had been done for her; that she was wretchedly ill, and in a very bad mental and moral condition, when it was suggested that she go to stay at Williams House—that she did not know what she had to face, but that she found only love and understanding.

ENGLISH PRAYER BOOK

Bishops Consider Revision—Dean of Westminster—St. Luke's Guild

The Living Church News Bureau }
London, October 23, 1925 }

THE HOUSE OF BISHOPS BEGAN LAST Monday, in private session, and have continued during the week, partly in public, the consideration of a very grave and far-reaching problem. For close onto twenty years the revision of the Prayer Book has been debated in the Lower Houses of Convocation. Six years ago the passing of the Church of England Assembly (Powers) Act led to a rediscussion of the whole question; but it also opened the way for effective action; and now, so far as the Church Assembly is concerned, the final stage of revision has been reached. The Houses of Clergy and Laity have said their say; they have proposed a large number of amendments to the draft of the Revised Prayer Book (Permissive Use) Measure. The Bishops, after considering all these recommendations, have now to make up their own minds and to decide upon the form in which the Measure shall be presented to Parliament.

The meeting on Monday was, as I have said, held in private, when the Bishops had under consideration the procedure to be followed at the subsequent meetings. On Tuesday morning the session was opened to the public, and the crowded gallery of the Hoare Memorial Hall testified to the keen interest displayed in what may prove to be an historic occasion. Every diocesan Bishop was present except the Bishop of Southwell, who is seriously ill.

In opening the sitting, the Archbishop of Canterbury made an important statement in which he reported upon the large number of representations and memorials (over eight hundred, in fact) which he had received on the subject, and gave a careful survey of the present position, recalling the findings of the Royal Commission on Ecclesiastical Discipline, which reported in 1906, and reviewing the successive stages in the revision debates.

The Bishop of Norwich moved a resolution asking the House to agree to divide the Measure into two parts, the one to consist of sections 18 and 27 of the Schedule (which deal respectively with the Order of Holy Communion and the question of Reservation), and the other to consist of the rest of the Measure as now framed. He had no desire, he said, to shelve difficult and controversial questions. He believed that if his motion were carried they would be in a better position to get their proposals accepted by the Church Assembly and by Parliament. It would also relieve the difficulties of those who might feel compelled to vote against the controversial proposals and yet were anxious to have the non-controversial changes.

The Bishop of Wakefield formally seconded the motion, but after a long discussion, in which ten bishops took part, it was negatived by twenty-four votes to nine.

The House then unanimously agreed on the motion of the Bishop of Chichester, to adopt the principles that no changes shall be introduced in any parish without the good will of the people as represented in the Parochial Church Councils, subject to an appeal to the Bishop in cases of dispute; and that no minister shall be

compelled to make use of the new provisions of the Measure.

The House afterwards went into Committee, and the public was asked to withdraw. On Wednesday the House again sat in private, and, it is understood, interviewed representative members of the other Houses of the Church Assembly.

It is impossible as yet to indicate the result of the Bishops' deliberations, and one must wait for the final sittings before making any comments. It may be said, however, that Anglo-Catholics are grateful for the prompt and outspoken rebukes administered by the Bishops of London, Chester, and St. Alban's to the Bishop of Birmingham, when, at Tuesday's session, he permitted himself to refer to the cultus of the Blessed Sacrament as "a recrudescence of fetish worship." The speeches, too, of the Bishops of Winchester and Manchester will be read with humble thankfulness.

DEAN OF WESTMINSTER

The many rumors concerning the appointment to the Deanery of Westminster, rendered vacant by the death of Bishop Ryle, have now been set at rest by the announcement that the Very Rev. William Foxley Norris, D.D., Dean of York, has been nominated to the position.

The new appointment will bring to Westminster Abbey one who is thoroughly familiar with the practical work of the Church in parochial life and in ecclesiastical assemblies, and who, moreover, has shown at York that he realizes the opportunities of a great collegiate church and can make the most of them. The traditions of dignified worship built up by the last two occupants of the Deanery of Westminster will be quite safe in the hands of the new Dean.

Dr. Foxley Norris was educated at Charterhouse and Trinity College, Oxford. On leaving Oxford he went to the Leeds Clergy School to prepare for orders. Ordained in 1882, the greater part of his ministerial life has been spent in Yorkshire. When Vicar of Almondbury (1888-1901) he built large schools; he has always followed elementary education with keen interest, and has published a book on the subject. He was appointed rector of Barnsley in 1901 and Archdeacon of Halifax in 1906. In 1917 he became Dean of York, and Prolocutor of the Lower House of York Convocation in 1919. He also became vice-chairman of the House of Clergy in the same year. He acted as chairman during one session, owing to the illness of Bishop Ryle, and, on the resignation of the latter, last year, succeeded him in the office.

The Church in London will be strengthened by the addition of a popular personality with considerable gifts both of preaching and of administration. But Dr. Norris's many friends in the North will hardly be able to conceal their sense of loss, for it has been given to few men to accomplish what the Dean has done in his thirty-seven years for the Church in Yorkshire.

ST. LUKE'S GUILD

The Guild of St. Luke is a body which seeks "to encourage and support its members in leading the higher Christian life and to promote and defend the Catholic Faith especially among members of the medical profession." The Guild, following, in this respect, the example of the Apostle from whom it derives its name, has done much to assist in missionary enterprise. It has helped to provide and maintain fully qualified medical men in various fields of work. It has also labored

continuously, since its foundation, to afford to all in sickness or distress the benefits which knowledge and human sympathy are capable of affording. Thus, the action of the authorities of Westminster Abbey in inviting the members of the Guild to join in their Festal Evensong on Sunday last (St. Luke's Day), was a graceful gesture of recognition.

A large number of members of the Guild took part in the service. After the sermon, by the Rev. David Jenks (of the Society of the Sacred Mission), the members of the Guild joined in a procession of the clergy and choir.

DIOCESAN COMMEMORATION OF NICEA

In Winchester Cathedral last week there was a diocesan commemoration of the Council of Nicea.

The Bishop of Winchester preached on the significance of the Nicene Creed to the Church today. Before the Nicene Creed was formulated, he said, the Church had its own baptismal creed, but there was no universal creed. The Nicene Creed marked the final statement about the person of Jesus Christ—final so far as concerned the central dogma of the Christian Church—that Jesus was one with the Father. Once detach Christ from God, and the whole glory of the Church's faith and hope faded into uncertainty. But the Nicene Creed stood for the Godhead of Christ, and at that service they were commemorating the greatest realization which Man had ever reached. The Nicene Creed proved that the universe was created for the development of personality. It showed that Man's personality could be linked with God. It was not enough to repeat the Creed. It must be transformed into action, because it was an acknowledgment that Christ expected to become incarnate in the lives of all who professed it. Whatever else had come from the Lambeth Conference there was complete unity among all the Churches that the Nicene Creed was a sufficient statement of Christian faith.

GEORGE PARSONS.

BOSTON WAKES

To Endeavor to Raise \$100,000—Cambridge Matriculation Service—Picture for Memorial

The Living Church News Bureau
Boston, November 9, 1925]

THE FORTY-EIGHTH ANNIVERSARY OF the Massachusetts Branch of the Woman's Auxiliary of the National Council was observed at the Cathedral last week.

Bishop Slattery was the celebrant at the corporate communion at 10:30 A.M. In his sermon at this service he impressed upon his hearers the spiritual significance of the General Convention at New Orleans.

An hour later, down in the crypt, Miss Eva D. Corey presided at a meeting at which many were unable to get in. Addresses were made by Bishop Slattery, emphasizing the material side of the General Convention, by the Rev. Norman B. Nash, on Your Parish and Your Community; and Bishop Oldham, on Christianizing America.

A general feeling of hopefulness was openly expressed over the action of the General Convention in regard to its finances. First, profound satisfaction was noted over the real plan to wipe out the great deficit of the whole Church. Bishop

Slattery very clearly stated that in no way did he pledge Massachusetts for \$100,000, and reported his word given at New Orleans, "I said, 'I cannot pledge Massachusetts to give \$100,000, but I am going home to do my very best to raise it.'" He announced that since he has returned from the Convention he has secured over \$16,000.

Another note of satisfaction that was noted was in the action of the Convention, in planning its vast work for the coming year, to cut the coat according to its cloth. As one clergyman explained it:

"Now I can present the work of the whole Church to my vestry and parish with more confidence. We shall wholeheartedly try to meet the need, confident that there will be no deficit at the close of the year. And furthermore, the work of the Church will be well done or poorly done, just inasmuch as each one of us does his part."

CAMBRIDGE MATRICULATION SERVICE

A Massachusetts layman, Dr. Alfred Worcester, a prominent physician of the Commonwealth, gave the address last Monday at the matriculation service of the Episcopal Theological School. Eighteen new men matriculated, including ten in the junior class, an exceptionally large entering group. Of the members of the new junior class, all hold college degrees. New men came from nine different states and twelve different colleges. In the absence of Dean Washburn, who is away on his Sabbatical leave, Professor Drown as acting dean conducted the service and presided at the subsequent dinner.

PICTURE FOR MEMORIAL

In memory of her mother, Mrs. Robert C. Winthrop, a painting has been given the Cathedral by Miss Clara Bowdoin Winthrop. It is attributed to Andrea Solario (1458-1515), the Italian artist, a pupil of Leonardo. Our Lord is represented with the crown of thorns, holding the staff in His hands. The face is one of strength. The colors are harmonious and pleasing; the olive-green being especially characteristic of this painter.

This picture already hangs in the choir of the Cathedral, near the credence table. Placed as it is, just above the rail, where, on every day of the year, someone kneels to receive the Holy Communion, this painting of our Saviour will be an inspiration to many and a vivid memorial of one who came to St. Paul's throughout her entire life.

THIRTY YEARS' SERVICE

One thousand dollars was given to the sexton of Trinity parish, Newton Center, at the parish supper last Tuesday evening, in recognition of his thirty years of faithful service. In his interpretation of this unusual gift, the rector, the Rev. Edward T. Sullivan, D.D., has given us a picture of the ideal doorkeeper in the house of the Lord. This picture will be easily recognized by sextons already doing ideal service. And it may inspire others to do better. Dr. Sullivan said:

"Recognition of the fact that Mr. John W. Edwards, our indefatigable and indispensable sexton, has just completed thirty-years as sexton, was made the principal feature of the parish supper last Tuesday evening, November 3d. It was a very happy occasion. Mr. Edwards has endeared himself to all the people of the parish. All the organizations depend upon him for cooperation and assistance; and his competent service is gladly given.

"Mr. Edwards became sexton, thirty years ago, of a small parish which we were just getting under way, worshipping

in a small wooden church building on Pelham Street, which we had just erected. It was the day of small things; and he has seen the parish grow, from its humble beginnings into a large suburban church. And he has seen his own duties multiply many times.

"Through it all he has been the faithful, intelligent, conscientious, dependable helper of every activity in the parish. The people come to church every Sunday, confident that the church will be heated, ventilated, immaculate in its cleanliness, ready in every detail for the orderly and reverent service of worship. Many do not realize that it requires the intelligent and devoted forethought of some one that our beautiful church is ready, and that everything has been so prepared that nothing ever mars the stately sequence of the service. It is Mr. Edwards's loving thoughtfulness and foreseeing efficiency that secures all this to us. And through thirty long years he has been all this to the church, the rector, and to every organization in the parish."

GENERAL NEWS NOTES

The annual corporate communion of the Diocesan Altar Guild will be held in St. Paul's Cathedral on Wednesday, November 18th, at 10:30 o'clock, followed by the annual meeting of the Guild in the crypt. Bishop Slattery will be the celebrant at the service, and will speak at the meeting.

Announcement has been made by Miss E. T. Bush that there will be a class in sewing in the Cathedral Rooms on the Friday mornings in January, under the direction of the Massachusetts Altar Society. Members of Parish Altar Guilds, who may be interested, are asked to communicate with Miss Bush at 1 Joy St., Boston, at the Diocesan House.

RALPH M. HARPER.

ALL SAINTS' DAY

New York Celebrates Festival—The Laying of Corner-Stones—St. Margaret's Church

The Living Church News Bureau
New York, November 8, 1925

THE FEAST OF ALL SAINTS WAS DULY observed in the New York churches, in some of which it was kept as much in commemoration of the holy souls in the Church Expectant as of the spirits of just men made perfect who are triumphant with Christ in heaven. In other churches (each year an increasing number) the thoughts and prayers of the faithful on earth were drawn to the saints in heaven, on November 1st, while November 2d was kept as the day of All Souls. A solemn procession before High Mass at St. Ignatius' and at St. Mary the Virgin's, and after Evensong at the latter church; special sermons in all the churches of our Communion, and in most of them a late Eucharist, marked the observance of the day. Most of the churches where the faithful departed were remembered on All Souls' Day began the observance with Vespers of the Dead after Evensong of All Saints' Day. There were sung masses of Requiem in many churches, the most notable of which each year is Cherubini's Requiem in C-minor, at the Church of St. Mary the Virgin. This year, as heretofore, the church was well filled with devout worshippers and lovers of great music. St. Mary's is said to be the only church of our Communion in the United States where this setting is sung. It is very seldom heard in Roman churches.

THE LAYING OF CORNER-STONES

All Saints' Day was also the occasion of the laying of the corner-stone of one of the most beautiful of New York's suburban churches, Christ Church, Bronxville. Invitations were issued by the rector, the Rev. Charles W. Robinson, D.D., to the clergy of the Diocese to take part in the ceremonies. Clergy and choir gathered in the old church building in the early afternoon and the procession of Bishop, clergy, and choir went to the rising walls of the new church, at which the service for the laying of a corner-stone was held by the Bishop of the Diocese. The lesson was read by the acting dean of the Cathedral of St. John the Divine, the Rev. H. Abye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y. The senior warden of Christ Church, Mr. Frederick Geller, read the list of the contents of the box enclosed in the corner-stone. When the out of door service was concluded, the Bishop, clergy, choir, and congregation returned to the old church building, where a sermon was preached by Bishop Manning. The new Christ Church, of which architects' drawings and a detailed description appeared sometime ago in THE LIVING CHURCH, was designed and planned in the purest Gothic style by the late Bertram Grosvenor Goodhue. The structure will be of stone, and, with the parish house adjoining, will be, when completed, one of the finest churches in the country.

ST. MARGARET'S CHURCH

The octave of All Saints was distinguished by two other similar services: the first, on Tuesday, November 3d, the consecration of St. Margaret's Church, the Bronx; the other, on Thursday, November 5th, was the laying of the corner-stone of the thirteen-story annex of the Seamen's Church Institute, on South Street, Manhattan. The consecration of St. Margaret's Church, at which the Bishop of the Diocese officiated, was the crowning event of twenty-five years' faithful and effective work by clergy and laity, of whom none deserves greater praise or more ample recognition than Deaconess Simpson who has labored for many years to make St. Margaret's what it is today. The service of consecration was the first event of an octave of anniversary celebrations; for the service took place on the twenty-fifth anniversary of the establishment of St. Margaret's.

SEAMEN'S CHURCH INSTITUTE

The laying of the corner-stone of the annex of the Seamen's Church Institute was attended by impressive ceremonies, at which the Bishop of the Diocese was the officiant. The dedicatory address was made by Rear Admiral William S. Sims. Other speakers were Bishop Manning, Mr. Edmund L. Baylies, president of the Institute, the Rev. Archibald R. Mansfield, superintendent, and Dr. John H. Finley. The choir of Trinity Church sang hymns of the sea.

Admiral Sims declared that a strong merchant marine had a powerful effect upon the commercial prosperity of a nation, and also said that a great merchant fleet was an invaluable adjunct to a navy in a time of crisis. "All recognize that this is true," the Admiral said, "as regards the people in the seaboard States, but few realize that all engaged in producing material for transportation abroad and all consuming articles brought from abroad—the farmers of the West as well as the people living within sight of the sea—are, to a certain degree, as dependent upon the efficiency

of our ocean transportation as upon the efficiency of our railroads.

"The sea now attracts many of our most intelligent young men. Even a casual observer of a group of these clean-cut lads could not fail to be impressed by their appearance of capability and intelligence. During the great war the conduct of seamen excited the admiration of the naval officers of all the belligerents and, perhaps, especially of the soldiers whose lives they so effectively safeguarded in the troop convoys."

Admiral Sims went on to say that "without trained and loyal seamen we cannot have a merchant marine," and praised the work of the Seamen's Church Institute in providing a home for thousands of strange seamen who land in New York.

Bishop Manning called the new annex one of the most important civic and religious beauties of New York. "We must all feel thankful," he said, "that this work is being accomplished. There is no more practical beneficent work being done in the name of Christ than the work of this Institute. Here in our own port of New York it has driven completely out of business the dens which used to flourish and abound with enemies lying in wait for the sailor. Today when he lands he finds himself in the hands of friends."

GENERAL NEWS NOTES

A Memorial Service for the Daughters of the American Revolution was held in St. Stephen's Church, West 69th Street, on the afternoon of All Saints' Day. The rector, the Rev. N. A. Seagle, D.D., was the preacher.

All Saints' Church, Henry and Scammell Streets, kept the feast of the title of the parish last Sunday. The Rev. Harrison F. Rockwell, vicar, celebrated the Holy Eucharist at 7:30; the Rev. Robert F. Lau, D.D., of the National Council, celebrated the late Eucharist at eleven, and Fr. Rockwell officiated at Evensong at eight o'clock. Several interior improvements have been effected, notably the removal of the radiators that disfigured and cluttered the aisles. Six office-lights have been placed on the altar, a credence has been erected in the sanctuary, the floor of the sanctuary has been freshly painted. The young people of the parish held a meeting last week and organized a branch of the Young People's Fellowship, a Mothers' Club is in operation, and a guild of acolytes has been formed. At present, on account of the duties of the vicar as assistant priest at the Church of the Transfiguration, the service at eleven o'clock on Sunday mornings is of necessity Morning Prayer, conducted by Mr. Norman, a lay-reader of the parish.

The senior suffragan of the diocese, the Rt. Rev. Arthur Selden Lloyd, D.D., represented the Bishop of the Diocese last Sunday at the Nicene anniversary commemoration held in the Armenian Apostolic Church in this city. He preached at the celebration of the Divine Liturgy at 9:30 A.M. Bishop Lloyd preached on the afternoon of November 8th in St. Paul's Chapel, Columbia University.

THOMAS J. WILLIAMS.

MR. FREDERICK W. STEVENS, representative in Peking from 1920 to 1923 of the American bankers interested in a proposed international loan to China, said recently at a dinner of New York business men:

"In all China there is not a single organization, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin, without finding one."

PARISH CELEBRATION

Philadelphia Church's Centennial—International Relations—News Notes

The Living Church News Bureau)
Philadelphia, November 6, 1925)

ONE OF THE OLDER PARISHES OF THE Diocese has been celebrating its centennial this week. One got some impression of the passage of time or rather the greatness of change and growth by reading a very handsome poster beside the door of St. Matthew's Church setting forth the fact that St. Matthew's was the first church to be erected, and was for years the community church, in the village of Francisville; today it is in one of the most thickly populated parts of the City of Philadelphia, and the name Francisville has practically disappeared from sight, except in church records. Beginning with All Saints' Day the parish has been having a succession of occasions which closed with the Octave of the Feast. The sermon at the Eucharist on All Saints' Day was preached by the Rev. Dr. Geo. C. Foley, of the Philadelphia Divinity School, who began his ministry as curate at St. Matthew's. He was present at the fiftieth anniversary of the parish and preached the sermon at the seventy-fifth anniversary, and now he has fulfilled that same office at the centennial. The sermon at the evening service was preached by the Rev. Warner L. Forsyth, of Alpena, Mich., the son of a former rector.

The parish signalized its centennial and demonstrated that it is a hundred years young by increasing its endowment to \$50,000, by becoming a free church, and by installing 120 new pews. These were dedicated Monday evening at a service at which the preacher was the Rt. Rev. Dr. Thomas F. Gailor, President of the National Council. The missionary spirit of the parish was manifested in the disposal of the old pews. They were presented to three missions of the Diocese.

Coincident with the centennial of the parish was the fiftieth anniversary of the service of the organist and choir master, Prof. A. T. Gardner, which was fittingly observed by a musical service on Tuesday evening, in which the choirs of the neighboring parishes took part. Wednesday was Home-coming Day. The parish house was open all day and was crowded in the evening with a parochial reception. Thursday evening the parish gave a dinner to the Bishop and clergy of the Diocese, at which short speeches were made by the rector, Judge Beitler, and Mr. Bonsall in behalf of the parish, and by Bishop Garland, Dr. Herick, President of Girard College, a near neighbor of St. Matthew's, and the Rev. Mr. Tsen, of China. Friday evening was signalized by a pageant entitled *One Hundred Years Rounded Out*, depicting the history of the parish in twenty-five year periods. Saturday afternoon the parish gave a reception to the vestrymen of the Diocese. Sunday saw the close of this week of constant activity and joy with sermons by the Most Rev. Dr. Ethelbert Talbot, Presiding Bishop, in the morning, and, in the evening by the Rev. Dr. L. N. Caley, rector of St. Martin's Oak Lane, one time rector of the neighboring parish of St. Jude and the Nativity.

The long and fine life of this parish, with its distinguished service to the community and the whole Church by its missionary spirit and zeal, is held in high

honor in the Diocese; and the rector, the Rev. C. H. Reese, and his people have the good wishes and prayers of the Diocese as they enter upon the second hundred years of corporate life in St. Matthews.

INTERNATIONAL RELATIONS

The setting apart of the Sunday nearest to Armistice Day for the consideration of matters pertaining to international relations and the prevention of war before too late, is apparently very general throughout the Diocese, judging from the advertised sermon topics. It has been stimulated by a rather striking letter urging such a course on the clergy issued by the Diocesan Department of Christian Social Service. In addition to this general observance there are to be three special occasions. On Sunday afternoon, at four o'clock in the Aldine theater, there is to be a mass meeting under the auspices of a number of public organizations, some ecclesiastical and some not. The President of Swarthmore College is to be the chairman, and addresses are to be made by the Rev. Dr. Joseph Fort Newton, and

plan is to classify and state the problems suggested by science in relation first to the Old Testament and then to the New, and to discuss the answers that have been made by religious and scientific leaders, such as H. G. Wells, Prof. Thomson, Dr. Fosdick, Bishop Gore, and others.

GILBERT PEMBER.

ST. MARY'S HOME SITE

Sisters' Summer Residence—Daily Vacation Bible Schools—W. A. Post-Convention Meeting

The Living Church News Bureau)
Chicago, November 6, 1925)

THE SITUATION OF THE NEW HOME OF the Sisters of St. Mary that is to be erected at Libertyville by Mr. Britton I. Budd as a memorial to his wife, who was for many years an associate of the order, is very beautiful. The property consists of about 240 acres of open and wooded land, about a mile and a quarter



SITE OF KATHERINE KREIGH BUDD MEMORIAL HOME FOR CHILDREN ON DES PLAINES RIVER AT LIBERTYVILLE, ILL. VIEW LOOKING EAST THROUGH THE WOODS

Dr. William H. Fineshriber. On the same day, and almost at the same hour, a service will be held in Old Christ Church for the Second City Troop, at which the rector of the parish, the Rev. Dr. Louis C. Washburn, will be the preacher. At the same time there will be a mass meeting at the Junior High School in Ardmore under the auspices of all the religious bodies along the Main Line, which has the honor of having as its speaker the Hon. George Wharton Pepper, senior United States Senator from Pennsylvania.

GENERAL NEWS NOTES

The annual service of the Bishop White Prayer Book Society was held in St. Stephen's Church on Sunday. The preacher was the rector of the parish, the Rev. Dr. Carl E. Grammer, who took that appropriate occasion to review the changes in the Book of Common Prayer adopted at New Orleans.

What promised to be an interesting and useful, as well as timely, discussion class has been organized by the Department of Religious Education. It has for its topic The Relation of Science to Religion. The leader is to be Mr. Reynolds D. Brown, Executive Secretary of the Diocese. The

north of the center of the town on the east side of the Des Plaines River. The buildings will consist of a group centrally and conveniently located on land gently sloping down to the river. The largest units will be a beautiful chapel, to cost \$75,000, the administration building, and a dormitory for the Sisters. A cloister will connect these two. There will also be several small cottages for the children. Mr. Ralph Adams Cram is the architect. The construction will begin in March. It is planned to use the new home as a rest house and as a center of retreats for both the Sisters and the clergy, a great need in this diocese. The new Skokie Valley Line of the North Shore Line will give, in May, transit to the Loop from Libertyville in 50 minutes. Thus there will be detachment and accessibility in these new buildings.

DAILY VACATION BIBLE SCHOOLS

Two hundred and eight daily vacation Bible schools were held last summer in Chicago, according to the last bulletin of the Church Federation. The total enrollment was 24,130 boys and girls. Schools were held at 208 centers, of which eight were Episcopal churches. The average at-

tendance was 14,805. The children received a total of fifty hours of religious instruction during the summer.

More and more the churches are waking up to the fact that the summer season affords an unusual opportunity for the instruction of children in the principles of religion. Some other interesting facts concerning the schools of the past few months are that 62 per cent of the children were from Protestant churches, 36.5 per cent were from Roman Catholic churches, and 1.5 per cent were from Jewish churches. The volunteer teachers numbered approximately 2,000, and the paid teachers approximately 600. The aggregate attendance of teachers was 1,500. The total cost of the schools was \$33,696, and the average cost \$162. The average cost per child enrolled was \$1.40. Of the thirteen bodies recorded as having pupils in the schools, the Church stands sixth in attendance, those ranking ahead being the Baptists, the Presbyterians, the Methodists, the Congregationalists, and the Evangelicals. The Baptists had 49 schools, with a total enrollment of 6,326.

W. A. POST-CONVENTION MEETING

At a meeting of the diocesan Woman's Auxiliary on November 5th, five delegates to the recent Triennial told, in a most convincing and vivid way, of the work and meetings at New Orleans. The speakers were Mrs. George E. Mason, president, Mrs. E. J. Randall, Mrs. W. F. Pelham, and Mrs. Hermon Butler, vice-president, and Mrs. Theodore Robinson, chairman of the Social Service Department.

ALL SAINTS' CHOIR REUNION

For the last five years enthusiastic choir reunions have been held at All Saints' Church, Ravenswood, the Rev. H. E. Bernard, rector. This year the meeting was most enjoyable, about 150 former members from all over the country attending. The chief speaker was the Rev. E. S. White, rector of the Church of the Holy Communion, St. Louis, and a former choir boy. The parish choir association consists of 500 members who have served at All Saints' Choir for the past thirty-five years. There are forty-five enrolled in the choir at present.

Among former members are the Rev. E. J. Dennis, rector of the Church of the Holy Apostles, Chicago, Mr. J. R. S. Crowder, a well-known North Side banker, and Mr. G. W. Allyn, a Chicago broker. An attractive feature of the reunion was the song service, in which 150 men and boys participated.

CONTEST IN RELIGIOUS STUDY

Under the direction of Mr. W. F. Pelham, a well-known layman of this Diocese, and prominent in Brotherhood work, a most interesting contest has been begun in religious study among the students of the University of Illinois. The contest, according to Mr. Pelham, is for the sole purpose of getting the opinions of students concerning the place of religion in a student's life. The topic to be considered is:

"Should the life and teachings of Jesus Christ have a definite and constant place in the thought and life of the student? How can this be best accomplished?"

The prizes offered are first, \$100, and second, \$50. The judges of the essays to be submitted are Bishop Anderson, Mr. S. J. Duncan-Clark of the *Chicago Evening Post*, and Mr. W. Clifford Barnes, president of the Chicago Sunday Evening Club and of the Chicago Church Federation.

The Rev. John M. Page, Church chaplain at the University of Illinois, and the

Rev. James C. Baker, the Methodist chaplain, are a committee in charge of the contest, all essays are to be submitted to Mr. W. F. Pelham, 11 West Monroe St., Chicago, by January 1, 1926.

NEWS ITEMS

The Church Club has inaugurated a drive for 500 new members under the direction of Mr. Roy H. Jarrett, chairman of the membership committee.

The first meeting for the Fall of the newly organized Order of Layreaders was held at the Central Y. M. C. A., rooms on October 27th, and was addressed by Bishop Anderson.

Miss Gordo Willson, one of the young women who offered at the recent General Convention to serve as a missionary in Alaska, and whose offer has been accepted, is a member of St. Mark's Church, Chicago. H. B. GWYN.

A BALTIMORE CHURCH

Colonial Graves Transferred—Woman's Auxiliary Meetings—News Notes

The Living Church News Bureau
Baltimore, November 7, 1925

ALL WHO HAVE SEEN THE NEW CHURCH of the Resurrection, East Baltimore, have been impressed by its attractiveness. The simple lines and good proportions make this church stand out as one of the finest structures in the eastern section of the city.

The site is all that could be desired. The grounds approximate 150 feet square and form a separate block bounded by four streets. The church is placed on the north side of the square, while the rectory faces the south.

The church is completely equipped and the interior is very bright and cheerful. The first floor contains Sunday school and parish rooms, and bowling alleys, kitchen, a large stage, and dressing rooms for the choirs. The second floor is the church proper, with seats for 320. An attractive eight room rectory adjoins the church. A fine organ, originally in the Holy Comforter Memorial Church has been rebuilt by the Stein Organ Company.

There are several features of the work of this church which are noteworthy. Over half the communicant list is under twenty-one years of age. There are only five organizations in the church, and these organizations handle all of the Church activities. These are the United Choirs, the Woman's Auxiliary, the Men's Club, the Girls' Friendly Society, and the Order of the Knights of Sir Galahad.

The Rev. Joseph M. Waterman, minister in charge, was graduated from Virginia Seminary in June 1924. He has been in charge of the work in east Baltimore for two years. He served as deacon at St. Philip's Church, Highlandtown, while a student. Mr. Waterman is a graduate of Harvard University, class of 1916. He was director of the Welfare and Mutual Interest Departments for the Aluminum Company of America for three years, and president of the Waterman and Briggs Company for one year.

COLONIAL GRAVES TRANSFERRED

On Monday, November 2d, at Annapolis, Md., Governor Ritchie, the Rev. Edward D. Johnson, D.D., and the Rev. J. M. Magruder, D.D., participated in ceremonies in connection with the removal of the bodies of Col. Greenberry, his wife Anna, and his kinsman Roger Newman,

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from Greenberry Point, where they had lain undisturbed for more than two hundred years, to the peace and quiet of St. Anne's Churchyard, where it is felt that the ancient grave stones will be more carefully preserved to posterity.

Colonel Greenberry came to Maryland in 1674, and was a member of the Governor's Council. He was acting Governor of Maryland when Governor Copley died in 1693. He died in 1697, and his wife and Roger Newman died the following year.

Among the organizations represented at the services of removal were The Maryland Historical Society, The Colonial Dames, The Daughters of the American Revolution, and the Maryland State Society of Washington. The regular choir of St. Anne's, supplemented by the St. Cecilia Guild Choir, rendered the musical parts of the program. No more appropriate resting place than the churchyard of St. Anne's, the parish having been founded about the year 1693, could have been found for the remains of this gallant colonial gentleman, his wife, and his relative.

WOMAN'S AUXILIARY MEETINGS

One of the best attended meetings of the diocesan Woman's Auxiliary ever held, took place in the Diocesan House, Baltimore, on October 28th. Mrs. Albert Sioussat, the diocesan president, occupied the chair, and the speaker of the occasion was Bishop Motoda, of Japan.

The Bishop spoke eloquently about conditions, churchly and national, in the Island Empire, and asserted that on both counts his native country is looking to the United States for confirmation and leadership. In the eyes of Japan, America is "on trial."

The Woman's Auxiliary, unanimously and enthusiastically determined that Maryland should do her part in contributing to the \$100,000 to be given this year by the National Woman's Auxiliary to the Treasurer of the National Council for undesignated work in the mission fields of the Church.

Those delegates of the Woman's Auxiliary, who attended the Triennial in New Orleans, are speaking before various parochial branches of the Auxiliary in the diocese. Mrs. Herbert Tiffany, of Emmanuel Church, spoke, November 4th, before the women of St. Anne's Church, Annapolis, and Mrs. Almon Abbott, of Grace and St. Peter's Church, spoke the same day before the women of the Memorial Church, Baltimore. Other delegates are occupied in similar undertaking, endeavoring to familiarize all Church women with the outlook and immediate transactions of the authoritative bodies of women who met last month in New Orleans.

GENERAL NEWS NOTES

An important meeting of the Baltimore Clericus was held on Monday, November 9th, at Memorial Church, the Rev. William Page Dame, D.D., rector. Reports were heard from all the clerical and lay deputies to the General Convention. It was regarded as a great privilege and joy to have present the Presiding Bishop-elect, the Rt. Rev. John G. Murray, D.D., Bishop of Maryland. The luncheon was served by the ladies of Memorial Church.

The Rev. E. O. Twiss, vicar of the Church of the Advent, South Baltimore, has resigned, his resignation to take effect December 15th, to return to work in the Diocese of Niagara, Canada. Mr. Twiss has done a splendid work at the Advent, and his going is a source of very real regret to the congregation, over which

he has had supervision for two and a half years.

A service of remembrance for the faithful departed of the Protestant Episcopal Brotherhood of Baltimore was held on Sunday evening, November 8th, in Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, D.D., rector. The Protestant Episcopal Brotherhood attended the service in a body, and the sermon was preached by the Rev. Shirley C. Hughson, O.H.C.

H. P. ALMON ABBOTT.

NEW YORK CHURCH MISSION OF HELP

NEW YORK, N. Y.—At the recent General Convention in New Orleans, the increasing interest and understanding of the work of Church Mission of Help was noted by many friends of this organization, which gained a foothold in the Diocese of New York under the acting leadership of Bishop Manning.

The New York Church Mission of Help celebrated two interesting anniversaries in October; one the completion of ten years of service under Mrs. L. Frederic Pease, its able and devoted Executive Secretary, and the other the completion of five years of work at the branch office in White Plains, which is the center for Church Mission of Help work in Westchester County. This was marked by a most successful luncheon meeting in White Plains on October 30th, at which Mrs. Pease presided, and which was attended by a number of the clergymen of the county, and about a hundred persons, representing fifteen Westchester parishes.

The speakers at the luncheon were Mrs. Haley Fiske, Mrs. Paul Revere Reynolds, Dr. C. W. Munger, of Grasslands Hospital, and the Rev. William N. Colton. These speakers illustrated from their knowledge of conditions in the county the real service which Church Mission of Help is rendering the community in its work for girls over sixteen years of age.

The White Plains office has been under the charge of Mrs. J. J. Fitzgerald for the past two years.

NORTH CAROLINA Y. P. F.

CHARLOTTE, N. C.—The second annual convention of the Young People's Fellowship of the Diocese of North Carolina was held at St. Peter's Church, Charlotte, October 31st to November 1st. Between two and three hundred young people, representatives from thirty chapters, were present.

The convention was opened with a banquet Friday night at the Chamber of Commerce. The delegates were welcomed by the Rev. G. Floyd Rogers, and then a number of short speeches were made by the officers and others. An interesting feature of the evening was stunts presented by several of the visiting delegations. The prize for the best stunt went to Winston-Salem.

Saturday morning was given up to business. At the close of the session, Bishop Penick delivered his annual charge to the Young People. During the afternoon, the visitors were given a drive to various interesting parts of the city. At night a service of preparation was held, the speaker being the Rev. R. B. Owens.

The corporate communion was held in St. Peter's Church at 7:30 on All Saints' Day, Bishop Penick being the celebrant. The convention closed with the eleven o'clock service, at which the Rev. Karl Block was the preacher.

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DR. STIRES' CONSECRATORS

NEW YORK, N. Y.—On account of the death of the Bishop of Long Island, the Presiding Bishop has revised the list of consecrators for the ordination and consecration of the Rev. Ernest Milmore Stires, D.D., as follows:

The Most Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem and Presiding Bishop, the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, and the Rt. Rev. William Thomas Manning, D.D., LL.D., D.C.L., Bishop of New York.

The other details as previously published in THE LIVING CHURCH, remain unchanged.

KENYON COLLEGE CHOIR MEN

GAMBIER, OHIO—Far-famed for its singing, Kenyon College at Gambier has attracted the attention of lovers of Church music throughout the country. The result is that a number of interested friends of the college are making possible the re-



KENYON COLLEGE CHOIR MEN

modeling of part of the old chapel on the college campus to make room for modern choir rooms.

Dan Q. Williams, is the flag-bearer. His home is in Cleveland, Ohio. Charles Cook Riker, the organist, was formerly organist of St. James' Church, Painesville, Ohio. Dorsey Maxfield Dowell of Ashtabula, Ohio, is in his second year of service as director of the choir. Robert Norton Downs Arndt, of Philadelphia, Pa., is crucifer.

OHIO PROGRAM CANVASS

CLEVELAND, OHIO—On Thursday, October 29th, a great stimulus was given to the Every Member Canvass in Cleveland Parishes by a largely attended Dinner at Hotel Winton, which was addressed by the Rt. Rev. W. L. Rogers, D.D., Bishop Coadjutor of Ohio. The banquet hall was inadequate to accommodate all who came, and an overflow dining hall was put in service.

Bishop Rogers declared that "overflow" gatherings of people interested in the Church's Program would henceforth not be unusual. A clearer understanding of the task confronting the Church and the world was bound to inspire loyal and generous response from our communicants. The Diocese of Ohio has accepted the quota set for it by the National Council of \$103,000 for the 1926 Budget of the General Church.

During November, Bishop Rogers is scheduled to deliver forty-three addresses before eighty-six parishes and missions in

the furtherance of the Nation Wide Campaign.

Dean and Mrs. Francis S. White, of Trinity Cathedral, have issued cards to the greater Cleveland clergy and their wives, inviting them to a dinner at the Cathedral Hall to meet Bishops Leonard and Rogers, socially, was on Wednesday, November 11th.

THE CHURCH IN CUBA

HAVANA, CUBA—Holy Trinity Cathedral and the Cathedral School for Girls were visited by a party of over thirty people immediately after the General Convention, and a number also made the day's trip to Matanzas to see the beautiful Yumuri Valley and our Church and day school in Matanzas. Our priest there, the Rev. José Gonzáles Pena, and his family welcomed the visitors. Then a stop was made at the little seaside village of Santa Cruz del Norte, where the Rev. Simón Evangelista Carreras had all his Sunday school and the young ladies' choir

at the attractive, though organ-less, church to sing Cuban hymns *a capella*. The next day a visit was made to Calvario Mission in the section of Jesus del Monte in Havana. Here the Church owns a large old Cuban dwelling which, for many years, has housed the chapel, day school, and clergyman's home, all clustered around a pretty patio. The Rev. Pablo Munoz, who is in charge, welcomed the party with his bride. These visits made to five different centers of our work in Cuba were deeply interesting to the visitors.

The children and young people at Santa Cruz greatly enjoyed a little address made to them by Deaconess Phelps, of Anking, China, the Rev. Mr. Carreras serving as interpreter.

Those who came to Havana included Bishop Davies, of Western Massachusetts, the Rev. Dr. Taitt, of Chester, Pa., the Rev. and Mrs. H. R. Bennett, of Williamsport, Pa., the Rev. and Mrs. E. H. Eckel and their daughter, of Fort Worth, Texas, the Rev. E. H. Eckel, Jr., of St. Paul, Minn., Canon McGrath, of Cincinnati, O., Mr. Origen S. Seymour, lay deputy from Long Island, Mr. E. V. D. Selden, lay deputy from Erie, with his daughter, Miss Selden, Mr. and Mrs. J. W. Law, of Lake Charles, La., Deaconess Phelps, of Anking, China, Mrs. E. J. Backus, of Cleveland, O., Mrs. Dudley G. Roe, of Sudlersville, Md., Mrs. A. J. Hunt, and Mrs. C. Buck, of the Diocese of Kansas, and the Misses Prophet, of the Diocese of Western New York. Many of the party went on to visit the Canal Zone.

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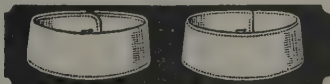
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on a Sunday much earlier than the American Thanksgiving Day was observed in Holy Trinity Cathedral, Havana, for the first time this year on the last Sunday in October, and the services were much appreciated. The church was handsomely decorated with tall stalks of sugar cane, baskets of Cuban fruit, and flowers. Two-thirds of the Cathedral choir are British. A large number of Jamaican colored people attended the evening service, as much is made of the harvest festival each autumn in the various Jamaican parish churches, from which they came.

The Rev. R. C. Moreno has removed St. Paul's Church, of which he is in charge in Cienfuegos, Cuba, from the rented building used for many years to another location more favorable for the work, though smaller in size. Mr. Moreno writes that the rental allowance prevents his securing a place which is large enough in a good section. His new address is Calle Santa Clara, 268, Cienfuegos.

The Rev. Lee Grundy, who was advanced to the priesthood in Havana in August, has now taken up his duties in the province of Camagüey in the towns of Ciego de Avila, Ceballos, and Morón. His address is Colegio La Trinidad, Calle Narcisco Lopez, Morón, Cuba.

RHODE ISLAND NEWS

PROVIDENCE, R. I.—The Diocese of Rhode Island is passing through a post Convention period, the Bishop and delegates speaking before the Clerical Club, the Churchman's Club, the Convocations, and at many parochial gatherings. Mr. Alfred Newbery has given addresses two days at Trinity Church, Newport, and two days at Grace Church, Providence, on his book, *The World and I*, and Mr. Lewis B. Franklin is scheduled for speeches at the Churchman's Club and at a special dinner conference in St. John's Parish House, before the clergy of the diocese and the leading laymen of the several parishes.

There has been a noteworthy increase lately in the number of postulants and candidates for Holy Orders in the Diocese. There are now five postulants and seven candidates; two of the latter are sons of priests in the diocese.

The rector of St. Stephen's Church, Providence, the Rev. F. S. Penfold, D.D., on November 24th, will celebrate his silver jubilee as a priest of the Church. On that occasion Bishop Perry will preach, and the Rev. Wm. A. McClellan, D.D., rector of Mt. Calvary Church, Baltimore, and Fr. Anderson, of the Order of the Holy Cross, will serve as deacon and sub-deacon respectively, both of whom served as laymen at Dr. Penfold's first Mass.

The place as Missionary to the Deaf of the late Rev. Geo. H. Hefflon, who died last spring from an automobile accident, is now taken by the Rev. J. Stanley Light, soon to be ordained priest, who has services once a month at Grace Church, Providence, besides having services at Boston, Hartford, New Haven, Bridgeport, and Waterbury.

Trinity Church, Pawtuxet, a beautiful edifice built some years ago, of which the Rev. John H. Robinette is rector, was consecrated by Bishop Perry on All Saints' Day.

The Rev. Levi B. Edwards, long time rector of the Church of the Transfiguration, Edgewood, after three years absence, which included a trip around the world, has returned to Providence, and is residing temporarily at the Bishop McVickar House, 66 Benefit St., Providence.

The open air services in the Place of

Peace, Roaring Brook Farm, under the supervision of the General Missionary, the Rev. C. A. Meader, were very successful. At the last service, on October 4th, at which the Rt. Rev. E. C. Acheson, D.D.,

the Suffragan Bishop of Connecticut, preached, there was a congregation of fully 300 persons, most of them brought there by sixty automobiles.

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break in the evening services at the Church of the Epiphany in the Elmwood district of Providence. The Rev. Henry Barrett has been rector of the church for over forty-three years.

The Rev. Leander C. Manchester, a retired priest of the diocese of Massachusetts, who died recently in his 89th year, was born in Rhode Island, graduated at Brown University, and spent the early years of his ministry in this Diocese. Bishop Burgess of Long Island, whose death is lamented, was born in Providence, and was also graduated from Brown University.

The Rev. Lester Bradner, Ph.D., recently connected with National Board of Religious Education, is now the Educational Secretary of the Diocese, and his influence has already been felt in many of the Sunday schools. He has an office at the Diocesan Headquarters, 12 South Water St., Providence.

CATHEDRAL ALTAR AND REREDOS

PORTLAND, ME.—The new altar and reredos for St. Luke's Cathedral, Portland, the gift of the Rev. Canon Myles Hemenway, is complete and has been on exhibition in the Boston Museum of Fine Arts for about a month. It is a magnificent piece of carving. Experts who have viewed it declare that it ranks in the very forefront of the finest ecclesiastical art, not only in America, but in the entire world. A beautiful altar of violet marble has been given to complete the design, and a cross and candlesticks of sterling silver after Renaissance design have been also presented. The reredos covers almost completely the east wall of the Cathedral sanctuary, reaching up to the beautiful rose window, which represents the Ascension.

The modeling and sculpture were done by Ernest Pellegrini, of Boston, and the architectural plan of both reredos and altar are by Dr. Ralph Adams Cram. He has, in his modelling, obtained the effect of the great redolf in the Cathedral at Seville in Spain, but in no sense has he copied it.

There is one big central panel in the reredos containing deep relief carvings of our Lady and the Holy Child. Projecting on each side of this are two smaller sculptured panels, beginning with the Annunciation at the upper left, the Visitation at the upper right, the Nativity at the lower left, and the Epiphany at the lower right.

Below and directly above the altar are sculptured figures of two apostles of the Incarnation, St. John the Evangelist at the left and St. Luke at the right. Between them, in four panels, are the four symbols of the four evangelists.

Directly above the statues of the Virgin and Child, at the top of the screen, are the arms of the Church, inscribed *Agnus Dei*. At the extreme left are the arms of the Diocese of Maine and at the right, or sinister side, the arms of Canon Hemenway.

In niches down the sides and between the sculptured panels are smaller statues of notable defenders of the Incarnation as follows: St. Paul, the Apostle, St. Athanasius, St. Hilary of Poitiers, St. Leo the Just, St. Cyril of Alexandria, St. Augustine of Hippo, St. John of Damascus, St. Bernard of Clairvaux, St. Thomas Aquinas, Archbishop Laud, Canon Liddon, and Dr. Morgan Dix, who preached the sermon at the consecration of the Cathedral in 1877.

The lowest row of these small figures represents the four bishops of Maine, Bishop Burgess, Bishop Neely, Bishop Codman, and Bishop Brewster, present diocesan.

The installation of the altar and reredos in the Cathedral will begin at once. It will be dedicated at a special service at midnight on Christmas Eve when Bishop Brewster, Dean Laine, and Canon Hemenway will officiate and a special choir will sing.

THE DIOCESE OF BETHLEHEM

BETHLEHEM, PA.—The anthracite coal strike is affecting more than half of the parishes and missions of the Diocese. Offerings are fifty per cent less already and are constantly diminishing. Notwithstanding this, there is a determined spirit throughout the Diocese to meet the full share of the Budget for 1926. It is not more than has been paid ever since the Campaign started, and if it were not for the strike the Diocese would be among the 100 plus for 1926.

During the summer Christ Church, Frackville, the Rev. A. E. Pfaum, rector, took up the unsightly wooden pillars in the basement and put in iron girders. Now they have a much better place for their Church school and also for parish activities. The entire church was repaired and painted, and looks nice in its new dress.

Faith Church, Mahanoy City, the Rev. Herbert E. Kneiss, rector, received a number of beautiful memorial windows during the past summer. Mr. Kneiss has greatly improved the property since his coming to this church, and it looks like a new plant.

The Rev. James B. May, rector of Trinity Church, Lansford, has moved into the new rectory, which was built on the church lot. It is a large, convenient house and gives the rector and his wife great joy after many years of waiting.

The Rev. F. C. Capozzi, the only Italian missionary in the Diocese, having two thriving missions of his countrymen at Wind Gap and West Bangor, has done himself, the Diocese, and the whole Christian Church a distinct service by writing a book on *Immortality and Modern Thought*. Father Capozzi's communicants are scattered over a very large section of territory, making it difficult to do effective pastoral work. This fact having become known, a layman of the Diocese presented him with a new Chrysler car. This will multiply his services a number of times.

A DIOCESAN MISSION FIELD

DETROIT, MICH.—The impression is gaining ground in Michigan that the unromantic Diocesan Mission field is not so uninteresting or unprofitable after all. Under the steady pressure of Bishop Page, ably seconded by Archdeacon Ramsey and General Missioner W. F. Jerome, backed by an increasing number of helpers, male and female, paid and unpaid, the "vine which the Lord planted" is seen to have its roots in a very fruitful field. The following policies, recently adopted, are of interest: 1, To strengthen established work before undertaking new, except in very rapidly growing centers; 2, placing in the field women workers (of which there are now two) whose duties are the building up of the Church school and the young people's work, including the training of the workers in the local centers, preparing candidates for confirmation under the mission clergy, finding children for the



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schools and supervising the work of the schools as to methods, lesson material, and general equipment; 3, general missionaries who shall minister to the people in the smaller and scattered places where it is not practicable to have resident ministers until those places shall have become sufficiently strong to need and be able adequately to contribute to the support of such local clergy; 4, intensive work in the development of the mission stations on the following lines:

I. Essential Requirements: (a) Sunday school, (b) Young People's organization, (c) social life, (d) guilds, (e) pastoral work.

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III. Training of laymen and women: (a) Teachers training through normal schools, summer schools, and round tables, (b), adult classes, (c) training of vestrymen, (d) discussion groups on the diocesan and general Church program, (e) guilds and Young People's associations.

IV. Financial: (a) Intensive program, (b) annual budget, (c) every-member canvass.

GIVEN A SEDAN

SALEM, N. J.—The friends of the Rev. Elliston J. Perot, on the eve of his departure to take up work in Linden, N. J., tendered him and Mrs. Perot a public reception, at which a new Dodge sedan was presented him as a testimonial of the fifteen years of devoted work in the associated parishes of St. John's Church, Salem, and St. George's Church, Penn's Neck. This presentation came as a complete surprise to the Rev. Mr. Perot. The Salem Ministerial Association also saw fit to pass resolutions of regret, which were read at the reception.

INDIAN CLERGY TRAINING SCHOOL

SPRINGFIELD, S. D.—It has been felt for some years by those in charge of Indian work in South Dakota that more definite training should be given to the Church's Indian candidates for Holy Orders. This was first attempted in Vermillion, where the work was carried on in connection with the State University High School. But it was not until the Bishop of South Dakota had secured St. Mary's School that the work assumed what seems to be its permanent shape.

Now, on the same campus with St. Mary's School for Indian Girls at Springfield, S. D., the Church maintains Ashley House, a small divinity school for the training primarily of young men of the Dakota tribe for ministry to their own people. In a form in which men of limited education can understand it, they are given the training for the ministry required by the Canons. They take part in the services in St. Mary's Chapel, and have training in the conduct of services both in English and in Dakota. They also do a certain amount of manual labor connected with St. Mary's.

Up to the present the number of students has been very small, at no time more than six, but it is hoped that, in the future, students from other dioceses and other tribes will come to Ashley House for their training, to the mutual advantage of the Church in South Dakota and Indian mission work at large.

The Warden of Ashley House is the Rev. Dr. John K. Burleson, brother of the Bishop, who is also rector of St. Mary's School.

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Under the Northern Cross

Or, Parochial Memories

By C. ERNEST SMITH, D.D., D.C.L., Rector of St. Thomas' Church,
Washington, D. C. With frontispiece portrait of the author. Cloth,
\$2.50. Postage about 20 cts.

Dr. Smith's "Memories" are delicious. In Newfoundland, in Labrador, in southern Maryland, in Baltimore, in Washington, he has seen and remembered with a keenness that some will wish to have been somewhat blunted. But his reminiscences are too good-natured to hurt. They are the continuing commentary upon men and events that have passed before the moving picture of Dr. Smith's life and ministry. If sometimes caustic, Dr. Smith never fails, in a single page, to be interesting; and the number of anecdotes that he is able to remember and to serve up in this readable form is past all expectations.

The Recovery of Forgotten Empires

By SAMUEL A. B. MERCER, M.A., Ph.D., D.D., Professor of Semitic Languages and Egyptology in Trinity College, University of Toronto. With 34 illustrations. Price \$1.50. Postage about 8 cts.
Published in Biblical and Oriental Series.

After publishing monographs in regard to several extinct lands and civilizations, Professor Mercer interestingly discusses the process by which Forgotten Empires are recovered, involving in his pages, "the Romance of these excavations." How the excavations are made, the inscriptions deciphered, the civilizations reconstructed and coordinated, and why we have a living interest in the past—these are the topics of the several chapters. Notes on each of the 34 illustrations add further to the interest of the volume.

St. Peter's Charter As Peter Read It

By the REV. T. H. PASSMORE, M.A. Cloth, \$3.40. Postage about 25 cts.

This is the most thorough demolition of the Roman teaching concerning Peter, perhaps, that has appeared in our generation, and one wonders how Roman controversialists will meet it. The book is divided into two parts: The Argument and The Corollary. Says the author:

"At the base of the fair rotunda of the Papal claims there lurks a falsity, set vitally to the upbearing of the building, whose subduction—and all that is false is doomed to be rotted, expelled, or blasted out of its place in being—would cause the whole fabric to fall and be broken like the chaff of the summer threshing-floors.

"What is that fallacious substructure? It is not Blessed Peter. The trouble with the Papal pagoda is not that it is built upon Peter, who is the ordained foundation of the Kingdom of God, but that it is not, it is built upon a false Peter; a Peter who never was. It is built, not merely upon a perversion, but upon an inversion, of the function of St. Peter in the Apostolic Church, as devolved from the authority of Jesus Christ; discharged by St. Peter himself; and accredited to him in certain documents approved as the sole extant contemporary history, and venerated by the Church of Rome herself as the inspired annals of the nascent Church of God—and as the source of her own pretensions into the bargain.

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UNION. By VISCOUNT HALIFAX, Hon. President. Paper, 40 cts.
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In this important pamphlet, which is an outcome of the recent "Conversations" at Malines, Lord Halifax deals with the Primacy of the Roman See, both from the historical point of view and in its practical bearing on the question of Reunion. His speech on this subject at the Anglo-Catholic Congress last July is printed as an Appendix.

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RESUMES MOUNTAIN MISSION WORK

CHARLOTTESVILLE, Va.—The Rev. W. Roy Mason, after eight years as rector of Christ Church, Charlottesville, has resigned the parish, and will become, January 1st, assistant to the Ven. F. W. Neve, who has charge of the mountain work of the Diocese of Virginia.

The Rev. Mr. Mason spent the earlier part of his ministry in mountain work, having been assigned to the field in Greene County upon his ordination to the diaconate. He was instrumental in organizing and developing the mission district centering at Mission Home, which, under his leadership, became the strongest of the mountain districts. In his new position Mr. Mason will assist Archdeacon Neve in the oversight and development of the mountain missionary work of the Diocese.

The mountain work of the Diocese has been very greatly strengthened during the past six months by the return to it of two of the men who did outstanding work in its establishment, Mr. Mason, and the Rev. George P. Mayo, who recently resigned the charge of the Monumental Church in Richmond to resume the direct charge of the Blue Ridge Industrial School at Dyke, Greene Co., which he established, and which has become the most important institution in Virginia mountain work.

VESTRYMAN HONORED

ELIZABETH, N. J.—St. John's Parish, Elizabeth, held a reception recently for Mr. and Mrs. Warren R. Dix, to commemorate forty years of continuous service by Mr. Dix on the vestry of St. John's Church. Bishop Matthews was present to give his congratulations to this faithful Churchman.

Mr. Dix was for thirty-seven years clerk of the vestry and for thirteen years warden. He has been a member of the Standing Committee of the Diocese of New Jersey for about thirteen years, and a delegate to the Diocesan Convention for thirty-one.

At the reception the greetings of the Sunday school were presented by Charles Townley, a lineal descendant of Col. Richard Townley who, in 1706, gave the land on which the Church stands.

A BENEFACTOR OF THE CHURCH

NEWARK, N. J.—Grace Church, Newark, under the will of the late Charles Henry Hampton has become the residuary legatee of a very large estate, which, however, will not be payable until after the death of Mr. Hampton's widow. He also bequeathed \$15,000 to the Hospital of St. Barnabas, Newark, which is one of the diocesan organizations and of which he was a trustee.

Mr. Hampton was a vice-president of the Hanover National Bank, one of the largest banks in New York City. His entire business life was passed with that institution, having begun his service as a clerk when aged sixteen. All his life he was a member of Grace Church, commencing as a boy chorister, and he was for many years the tenor soloist. He had been a member of the vestry for a long period of time and made many generous gifts to his beloved parish, which included the chancel organ with beautiful chimes, the sanctuary lamps, as well as a very large sum for a new parish house, the building of which is in contemplation in the near future.

In 1908 Mr. Hampton married Miss

Charlotte G. Tuttle, of Summit, N. J., a daughter of the Rev. Dr. Alexander H. Tuttle.

His devotion to the Catholic faith will continue to be, as it has been for so many years past, an inspiration to all. To serve was his joy. He loved the House of God above all others; there he found the strength that made him what he was; a prince among men, with the heart of a child. As a friend, as a wise counsellor, as a tireless worker, as a generous benefactor, as a pillar of steadfastness and devotion, he will be missed from the daily routine of the parish.

Mr. Hampton died October 11, 1925, at Asbury Park, where he had gone to regain his health after several months of serious illness.

The funeral service was held at the parish church on October 13th and was attended by a considerable number of the leading bankers of New York City, and at others. The rector, the Rev. Charles L. Gomph, hurried home from the General Convention in New Orleans to officiate at the service.

A GROWING CHURCH

ALBANY, N. Y.—St. Andrew's Church, Albany, of which the Rev. Charles W. Findlay is rector, has just completed a campaign for its new church building. The parish needs \$225,000 for the structure and, in the ten day campaign, \$140,000 was raised. The campaign was conducted by fifty laymen of the parish. The church is to be of early English Gothic design.


Owing to the rapid growth of the Pine Hills District of the city of Albany, the parish requires a church building which will adequately take care of the congregation. In ten years' time the budget has increased from \$3,500 to \$13,000 and last year's confirmation class numbered forty-seven, more than two-thirds of which were adults.

The parish property now consists of the length of one city block, and when, the new church is erected, the buildings will dominate two important corners. Those who have had the purchase of the property in hand, and the vision to carry on the work, have shown excellent judgment in making St. Andrew's dominate the situation in the Pine Hills District.

ALBANY CORNER-STONE LAID

ALBANY, N. Y.—Acting under the appointment of the Bishop of the Diocese, the Ven. Dr. Roeliff H. Brooks, Archdeacon of Albany, and rector of St. Paul's Church, on the afternoon of All Saints' Day laid the corner-stone of the new church for St. Stephen's Parish, Elmsere, a rapidly growing suburb of Albany. Over three hundred persons attended the service, in which the Archdeacon was assisted by the Rev. Henry Hogg, missionary priest at St. Margaret's Church, Menands, and the vested choir of St. Paul's Church.

St. Stephen's Church, is the result of a mission started in 1908 by members of the Cathedral Chapter of the Brotherhood of St. Andrew. Since that time the services have been held in a remodeled blacksmith shop. Archdeacon Brooks has had charge of the work since 1920. The new church building will be constructed of concrete blocks with stucco finish and will seat one hundred and fifty persons. The basement will be used for the Church school and as a parish room for the community. When finished the whole structure will cost about \$18,000, half of which has already been subscribed.



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MILWAUKEE E. Y. P. A.

MILWAUKEE, WIS.—In spite of a severe snow storm there was a fine attendance at the rally dinner given by the Episcopal Young People's Association of the Diocese of Milwaukee in connection with the third annual convention on Saturday, November 7th. At the dinner at St. Paul's parish house, Milwaukee, the speakers were the Rev. Frederick G. Deis, rector of St. Mark's Church, Oconto, Wis., and the Rev. Austin Pardue, of the City Mission Staff, Chicago. Fr. Deis told about his work in China, where he served as missionary for thirteen years, and expressed the hope that the Young People's Movement would, in time, be the means of interesting young men and young women in missionary work. The Rev. Mr. Pardue, who until recently was the National Council's part-time Secretary of Young People's work, spoke on the Past, Present, and Future of the Young People's Movement. His address emphasized the fact that, because of the changed conditions of today, the young people have a new freedom which, however, they are rapidly beginning to use rightly. Mr. Pardue declared that the home of the present day is responsible for the young people's apparent restlessness, but that the hundreds of Young People's Societies throughout the country are great factors in helping the young people to have something to do, especially on Sunday evenings.

Following the addresses a dance was given and at about 10:45 a service of preparation for the corporate communion was held in the chapel, a talk being given by the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee. The corporate communion service on Sunday morning at St. Mark's Church was well attended and breakfast was served by the young people of that parish.

The third annual meeting of the Executive Board of the Association was held at All Saints' Cathedral on Sunday, November 8th. Dinner was served at the Cathedral and the meeting held immediately after. The retiring president, Mr. Linden H. Morehouse, gave a complete report of the extension work of the Association and the conferences that had been held during the year. The results of the election of officers showed the branching out of the work of the Association because, whereas, in the past, almost all of the officers have been from the city of Milwaukee, this year several officers were elected from other cities of the Diocese. Mr. Harold C. Barlow, of All Saints' Cathedral, Milwaukee, was unanimously elected president. Mr. Orion C. Bates, St. Mark's, Milwaukee, was elected first vice president. Mr. Ernest Scully, All Saints' Cathedral, second vice president, Miss Frances Balsley, Grace Church, Madison, third vice president, and Mr. Ralph Lewis, Zion Church, Oconomowoc, fourth vice president. Mr. Jeffery Palk, Jr., St. Paul's, Milwaukee, was unanimously reelected secretary, and Miss Miriam Whitmore, St. Paul's, Milwaukee, was elected treasurer.

The Young People paid a nice tribute to Miss Rosalie Winkler, who, because of her leaving the Diocese, has resigned from the Advisory Council. A great deal of credit is due to Miss Winkler for her untiring efforts in connection with the forming of the diocesan Association and the young people expressed their appreciation in a resolution. A resolution of appreciation was also passed in recognition of the services of the retiring president, Mr. Linden H. Morehouse, who has held office for the past two years.

HOBART CHAPEL DAMAGED

GENEVA, N. Y.—The fine rose window of St. John's Chapel, the Hobart College chapel, was blown in and completely destroyed in a recent heavy wind storm. As a result, chapel services had to be discontinued for a time, while temporary repairs were made.

The rose window was above the chapel organ, in the west wall of the chapel, which was built by the late William B. Douglas, of Rochester, father of the Rev. George William Douglas, D.D., of New York. Its loss is greatly regretted by the faculty and students, as the window added greatly to the beauty of the chapel.

During the summer six new hanging lights were placed in the chapel, the gift of the wives of members of the Hobart faculty.

CATHEDRAL
SERVICE ANNIVERSARY

ALBANY, N. Y.—The fifty-third anniversary of the founding of the Cathedral of All Saints, Albany, was observed on the patronal festival of All Saints. Preceding the choral Eucharist at eleven o'clock the Bishop of the Diocese blessed a set of standard lights for the high altar and four altar vases, memorial gifts to the Cathedral. Bishop Nelson was the preacher at this service, and took occasion to present the matter of the War Memorial Altar soon to be placed in the Cathedral, asking the congregation for added interest and liberality in making its completion possible.

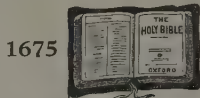
IN MEMORY OF
REV. GEORGE F. BURROUGHS

MILWAUKEE, WIS.—At St. Andrew's Church, Milwaukee, there was dedicated Sunday, November 8th, a chalice and paten given in memory of the founder and first rector of the parish, the Rev. George F. Burroughs. The chalice is of exceptionally handsome workmanship and the two constitute a fitting memorial to a priest who was described by Bishop Webb in his sermon as one of the greatest pastors with whom he had been associated. The present rector of the parish is the Rev. William H. Frost.

ANNIVERSARY OF
MILWAUKEE PARISH

MILWAUKEE, WIS.—St. James' Church, Milwaukee, observed its seventy-fifth anniversary on Sunday, November 8th. There were special musical programs at the several services. The morning preacher was the Rev. E. W. Todd, of Oshkosh, and the evening preacher the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee. The celebration was continued during the week, a reunion of the Woman's Guild taking place on Monday afternoon with Mr. Charles F. Smith, diocesan chairman of the Field Department, as speaker, while an anniversary dinner on Tuesday night, exceptionally well attended, was addressed by the Rev. G. Warfield Hobbs, from the National Council.

St. James' Church was founded in 1850, being the first parish on the west side of the city. The present church edifice was begun in 1867 during the rectorship of the Rev. John Wilkinson. The church was completed in 1872, but was burned shortly after and was rebuilt the following spring. The present rector, the Rev. Arthur H. Lord, came to the parish in 1913.

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[BY TELEGRAPH]

NEW YORK, N. Y.—The corner-stone of the Cathedral of St. John the Divine, New York City, was laid on the afternoon of November 9th, at half past three o'clock, with much ceremony, by the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese.

There was placed in the stone a copy of *The Living Church Annual* for 1925, copies of the Prayer Book and Hymnal, reports of the General Convention, several coins, and other things.

BISHOP WELLER'S
SILVER JUBILEE

FOND DU LAC, WIS.—The Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, celebrated the twenty-fifth anniversary of his consecration as Bishop on November 8th, in St. Paul's Cathedral, Fond du Lac. A large congregation completely filled the building, made up of local and diocesan Churchmen and many citizens of Fond du Lac, including the Rotary Club, which attended the service in a body.

There was a solemn procession, and the new Prayer Book service for the octave of All Saints' Day was used. The Bishop celebrated at the Solemn Eucharist, the Dean of the Cathedral acting as deacon and the Rev. Carl Bothe, of Stevens Point as subdeacon. The Rev. H. R. Carter was master of ceremonies, and there were present in the chancel the Rev. Canon Stanley, the Rev. A. P. Curtiss, of Sheboygan, the Rev. J. E. Wilkinson, of Marshfield, and the Rev. Alfred duDomaine of Waupaca. The Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, delivered a most appropriate and helpful sermon. On Sunday evening a reception was tendered to the Bishop and Mrs. Weller, attended by many friends of the Church and community.

The publication in *THE LIVING CHURCH* twenty-five years ago of the picture of the Bishops participating in the consecration of Bishop Weller, vested in copes and mitres, the first consecration of a bishop in America at which these vestments were worn, awakened universal comment and not a little criticism, and did more than anything else to advertise Fond du Lac as outstanding in the Catholic movement. Since then many other dioceses have taken their place beside Fond du Lac, and visitors from other parts of the country are surprised to find that the ceremonial in the Cathedral and parish churches does not differ from that which now generally prevails throughout the American Church.

"AMERICA FIRST"

ALBANY, N. Y.—The excerpts from Bishop Oldham's sermon at the National Cathedral, Washington, a year ago, published as a poster and as an illuminated card, under the title, *America First*, by the National Council for the Prevention of War, has had a wide and varied distribution. It has been used effectively by unexpected persons and calls for copies of it have come to the Bishop and to the publishers from a great many individuals and organizations. "America First" is now being used by the Atlantic Monthly Press in a series of elementary school books they are publishing in their American Education Series.

DEATH OF
CLEVELAND R. KEITH

OCONTO, WIS.—On Friday, October 2d, there passed away, in Oconto, after an illness of but a few hours, Mr. Cleveland R. Keith, a devout Christian, and a faithful son of Holy Church.

Mr. Keith was born on March 21, 1863 in Sheldon Vt., and had come to Wisconsin at the age of fifteen, and entered business in Oconto where he spent the rest of a busy, useful life. He became attached to the Church in early life, and was always one of the most interested laymen in the parish at Oconto, and in the work of the Church in the Diocese of Fond du Lac. He always attended the Council of the Diocese as a delegate, and has been a deputy to the General Convention, and to the Provincial Council since its establishment. He was an alternate to General Convention this year. For many years he was warden of St. Mark's Church, Oconto, and a teacher in the Sunday school, acting as lay reader in the absence of the vicar.

Mr. Keith left an only son, and a wife, the daughter of the Carlisle family of Waddington, N. Y., both devoted Church workers.

DEATH OF
REV. B. T. BENSTED

RUGBY, TENN.—The Rev. Benjamin T. Bensted, rector of Christ Church, Rugby, died on All Saints' Day, November 1st.

The Rev. Mr. Bensted was ordained to the diaconate in 1888 by Bishop Welles and to the priesthood in 1899 by Bishop Nicholson. Previous cures include missionary work at Llano, Tex., Alva, Oklahoma, Dodge City, Kansas, Great Bend, Kansas, and as rector of St. Andrew's Church, Harriman, Tenn. He was also at one time on the staff of *THE LIVING CHURCH*, and was an earnest and faithful priest.

AMERICAN CHURCH
MONTHLY

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NEWS IN BRIEF

ALABAMA—The Episcopal Guild of St. John's Church, Robertdale, was the host to the guilds of Bay Minette, Loxley, Fairhope, Daphne, and Foley, at which the Rev. B. L. Ansell, of Yangchow, China, spoke. A notable incident was that, in the assemblage of fifty-one persons, the states of Illinois, Minnesota, Wisconsin, Nebraska, New York, Ohio, Missouri, Michigan, Indiana, Virginia, Mississippi, South Carolina, and Alabama were represented.—The Rev. Joseph R. Walker has been elected Dean of the Convocation of Mobile.

ALBANY—A very enthusiastic meeting of the Woman's Auxiliary of the Diocese was the semi-annual gathering held in St. John's Church, Ogdensburg, November 4th and 5th. One hundred and twenty women attended, the number including a delegation of six from Canada and a Church woman from the Diocese of Central New York. The Rt. Rev. Dr. James D. Morrison, was one of the speakers.

CONNECTICUT—Two handsome memorials have recently been given to All Souls' Church, Waterbury, by members of the congregation: a very handsome pair of eucharistic candlesticks in memory of Ruella Woodruff Leach, and, more recently, a very handsome brass alms basin in memory of Nathaniel Gault. The alms basin was blessed by the rector, the Rev. A. T. Gesner, at the morning service on All Saints' Day.

FLORIDA—On All Saints' Day, the cross on the lawn of St. John's Church, Jacksonville, the Rev. Menard Doswell, Jr., rector, Jr., was dedicated. Through the good work of St. John's Guild, the cross was erected as a memorial to the members of the parish who gave their lives in the Great War. It is a replica of St. Martin's Cross at Iona. It is planned to have open air services at the cross.

IOWA—St. Luke's Church, Des Moines, the Rev. Gowan C. Williams, rector, has been given the permission to move and to build on another site by the Standing Committee of the Diocese. The church will purchase the property on Forest Avenue at Beaver Avenue, near 34th Street, and will erect a church there in the near future. This move will bring St. Luke's into a growing neighborhood in which many of its parishioners live. There are few Church families left around the present site of the church, most of them having moved out into the section where the new St. Luke's will be built.—A number of clergymen of the Diocese met in Des Moines, November 4th, as picked men or as members of the Flying Squadron of the Diocese to present the program of the Church and to prepare for the canvass in different parishes and missions of the diocese.—The Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, Missouri, spent five days in the Diocese, from November 2d to the 6th, and met with the clergymen, vestries, and people of the parishes at Davenport, Muscatine, Oskaloosa, Burlington, and Fort Madison. A day was spent in each town. The Rev. Harwood Sturtevant, of Racine, Wis., is visiting some of the parishes in the northern part of the state during the week of November 8th. The whole Diocese is to be visited either by a clergyman from outside or by a member of the flying squadron.—St. Paul's Church, Creston, is soon to have a Mission to be conducted by the Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids.

MICHIGAN—The annual meeting and election of officers of the Detroit Clericus was held at the Church of the Ascension, Detroit, the Rev. H. E. Ridley, rector, on Monday, November 2d. The elections were: President, the Rev. K. W. Woodroffe; Vice President, the Rev. Harry J. Pearson; and Secretary-Treasurer, Rev. John W. Ashlee.—Miss Lucia Boynton, formerly assistant to the Rev. Henry Lewis of St. Andrew's, Ann Arbor, in the student work centering at Harris Hall, has accepted a position on the Diocesan missionary staff, where she will fill the place of Mrs. Nancy Rand West at Gladwin, Chesaning, and Coleman.—The Diocese of Michigan has an unusually thorough method of preparing for the Forward Movement Campaign. A "Flying Squadron" consisting of one or more of the Executive Staff of the Diocese, together with one of a selected group of the local clergy, and some outstanding speaker from the New York office or from the mission field, goes into every parish, and, in a series of lively conferences, presents the Program and advises very definitely as to its local application. Bishop Kinsolving and Bishop Bennett were among the special speakers this year. The work is underpinned with a strong clergy conference early in the fall, and the squadrons report steadily increasing interest all over the field.

MINNESOTA—At the All Saints' Day service in the Church of St. John the Evangelist, St. Paul, the Rev. F. D. Butler, rector, the Rt. Rev. E. M. Cross, D.D., Bishop of Spokane, a former rector, preached and blessed the new chancel furnishings lately given to the church as thank offerings and memorials. These consist of beautifully carved oak parclose screens, a chancel rail, and choir stalls, the first two given by the parish, and the last as a memorial to Mr. Henry E. Wedelstaedt, by his wife and son.

PORTO RICO—The Rev. Charles Thatcher Pfeiffer, Secretary of the Convocation of Porto Rico, having accepted the rectorship of All Saints' Church, St. Thomas, Virgin Islands, is to be addressed there after November 15th.

SOUTHWESTERN VIRGINIA—An automobile has just been purchased for the use of the Rev. Claudius F. Smith, of Big Stone Gap. While rector of Christ Church at that place, Mr. Smith has opened up a very interesting mission at Appalachia, and also does a great deal of work among the people at a number of coal mine camps in the neighborhood. It had come to be quite necessary that he be provided with a car in order to give proper attention to his several charges and this one will undoubtedly be a great aid to him in his work.—Since the Rev. Chas. L. Somers became rector of two colored churches in the Diocese, the Chapel of the Good Shepherd at Lynchburg, and St. Philip's Church at Bedford, he has occupied a house at No. 1708 Taylor Street, Lynchburg, the property being rented by the Diocese. On October 27th this property was purchased for the Diocese at an auction sale. Thus the minister is assured of a good, comfortable rectory in a good neighborhood and especially well located with respect to his Lynchburg church. St. Philip's Church at Bedford and the rectory adjacent, are both being very greatly improved by repairs, painting, plumbing, etc. As it is preferable for the rector to live at Lynchburg, the rectory at S. Philip's is being rented.

UTAH—A banquet was given by the Episcopalian Club of Utah at Emery House, Salt Lake City, the evening of October 29th, in honor of the returning deputies from the General Convention. Speeches were made in a happy vein by Bishop Moulton who had just arrived on the train, and by Professor George M. Marshall, each outlining in a very interesting way his impressions of New Orleans and the "high spots" of the Convention. Special music added to the pleasure of the occasion, which was attended by over one hundred members with their ladies, and by a number of the clergymen of the District.

WESTERN MASSACHUSETTS—Miss Mabel Lee Cooper, Field Worker of the National Department of Religious Education, has been spending some weeks in the Diocese conducting Educational Missions. These have been exceedingly well attended, and have given Church school workers new knowledge and added inspiration for their tasks.—A new era in the life of the Diocese was begun All Hallows' Eve and All Saints' Day, when the representatives of the various Young People's Fellowships met at Christ Church, Springfield, to discuss the desirability of forming a Diocesan organization. Besides the various "Fellowshippers" who spoke, the Rev. Malcolm Taylor, Executive Secretary of the Province of New England, and Miss Mabel Lee Cooper addressed the Conference. At the early service All Saints' Day over one hundred young people were present. The Rev. John Wallace Suter, Jr., Executive Secretary of the National Department of Religious Education, preached the Conference sermon Sunday morning. The Conference was arranged under the auspices of the Diocesan Board of Religious Education. It is hoped that sometime during the winter the Diocesan organization of young people will be perfected.

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—To stimulate interest in the Church's program, missionary speakers are addressing congregations throughout the Diocese. Miss C. Gertrude Heywood, St. Margaret's School, Tokyo, is speaking in the Berkshire Convocation. The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, in the Springfield Convocation, and the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, in the Worcester Convocation.

WESTERN NEBRASKA.—At a meeting of the vestry of St. Mark's Pro-Cathedral, Hastings, the Bishop was asked to assume the pastoral care of the parish until such time as a clergyman shall be called to take care of the work.—The Rev. C. D. Lathrop, priest in charge of St. Joseph's Mission, Mullen, has been holding regular services at Whitman. This is a new mission which was started by a former missionary a short time ago, and recently the Bishop accepted it as an organized mission. Nine families, consisting of fifteen communicants and eight baptized persons, as well as several other persons who are interested, make up this group.—The Rev. James N. MacKenzie, rector of St. Stephen's Church, Grand Island, returned at the end of September from a three months' trip in England and Ireland. In July he took the summer course at Keble College, Oxford. During August he officiated in Belfast, and in other parishes in the Diocese of Down, Connor, and Dromore.—During the General Convention many copies of THE LIVING CHURCH and The Witness were sold in a number of our parishes and missions.

WESTERN NEW YORK.—Miss Mary E. Thomas, the Executive Secretary of the Church Periodical Club, visited a number of the parishes in the Diocese on her return from General Convention, and gave addresses on the work which the C. P. C. is doing. She spoke in Buffalo at a Conference of the Librarians and the clergy on October 27th when there were 175 present, and at Rochester on October 28th at Christ Church parish house at an open meeting with a luncheon following. On the 29th she was at St. Mark's Church, Newark, where there was a large and enthusiastic meeting. Much interest was shown by the parishes and the work of sending literature was greatly helped in the Diocese.—The Rev. Edward B. Jermin, of St. Peter's Memorial Church, Dansville, had a few of the neighborhood clergy to a luncheon on Wednesday, the 29th of October, at the rectory. The purpose was to have an informal visit and to talk over the common task.—The county conference of Allegany County will be held on Tuesday, November 17th at St. Philip's Church, Belmont. There will be a program of work interesting to those in that section and Bishop Brent will be present to make an address.—The Girls' Friendly Society of Trinity Church, Buffalo, held a very fine entertainment on the 27th of September to aid in the work of the Church Mission of Help and also to pay their pledge to the work among the Blue Ridge Mountain people, of which the Rev. Frank S. Persons has charge. On All Saints' Day the Society gathered at a Corporate Communion when special prayers and intercessions were offered for the work of the Girls' Friendly in America. This was the appointed day for all the branches in America to have this service.—There were forty-eight persons from the Diocese present at the General Convention at New Orleans. A diocesan dinner was held on October 18th of all those present, at which there were speeches by Bishop Brent, Bishop Ferris, and others.

A TRADITIONAL CUSTOM

ALBANY, N. Y.—On the evening of All Hallows, in accordance with an unbroken traditional custom, Bishop Nelson lighted the hearth fire in the study hall of St. Agnes' School for Girls, Albany, the faculty, students, and many friends of the school being present. This was the fifty-fourth successive All Hallows' celebration, instituted by the founder of the School, Bishop William C. Doane. Hymns of All Saints' Day were sung, the Creed was recited, and Bishop Nelson said the prayers and made a short address.

St. Agnes' School has begun another year with a full enrollment; and it is interesting that among its students are representatives in three generations of the three successive Bishops of the Diocese of Albany, namely, a great granddaughter of Bishop Doane, the granddaughter of Bishop Nelson, and two daughters of Bishop Oldham.

ONE CHURCHMAN is reported in a parish paper as having pledged half a cent a week for Church work, payable every other week. The editor reminds the reader that it may have been all the person had, and that in any case there are thousands of Churchmen who give less than that, giving nothing at all.

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